Our Cover

Is a copy of Murillo's famous Madonna and Holy Child. It is reproduced from a splendid hand colored print obtained from the Pitti Palace in Florence, Italy, where the original is hanging. We wish it might have been presented here in its original colors. Perhaps better than any other subject a madonna and child group typifies the interests to which this issue of the magazine is devoted—Benevolence, Woman's Work and Christmas. And this one by the Spanish artist, more than any other in the galaxy of famous madonnas, seems to us to personify more perfectly the compassionate tenderness that characterizes our benevolent work, the world-embracing work of our women and the holy joy and glory of the Christ-child's advent.

A Grave Mistake

In typing an item recently sent in for our In Memoriam column, the name of the woman sending in the item, Mrs. M. A. Milford of Spokane, Wash., was inserted instead of the deceased. Mrs. Milford is very much alive, as is evidenced in her reaction to the item, and wants all her friends to know it. This is what we would call a "grave" mistake and our deepest apologies are forthcoming.

Patent Sides

As a servant of the churches of Christ, the United Christian Missionary Society renders all possible aid to the local congregations. In line with this policy the Society prepares "patent sides" for church bulletins each week. One side of these sheets carries fresh news from the mission fields, brief high point items of interest to church folk and gems of stewardship material, which constitute pages 2 and 3 of a four-page bulletin, leaving the outside pages, 1 and 4, blank for the church to use in printing its local matter.

These sheets are furnished at 15c per 100 to churches for bulletins and 60,000 of them are being used weekly by congregations across the country. Churches not desiring this arrangement may have one copy of the "patent sides" sent each week without charge to use as a clip sheet in making up their bulletins or parish papers.

And Now It's Christmas

And the shopping is under way! How many things do you buy as gifts at the last minute that you know, down deep in your heart, are almost useless? And what an appalling number we all receive! For that person to whom you just don't know what to give, consider WORLD CALL. And for that person for whom you've made a selection, compare the selection with WORLD CALL. Will it give him new courage for life? Will it give him a personal touch with all parts of the world, twelve times a year? And, most important of all, will it redound to the furtherance of the Kingdom of God? Ask yourself these questions, seriously, before you decide. For the birth of Jesus was not intended to usher in a season of hollow giving!

WORLD CALL

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SPOKANE UNIVERSITY

Affra
B.
Anderson

Born
October 25,
1872

Died
September 5,
1927

Minister's Wife, Missionary's Mother, Missionary Leader;
Gracious, Devoted, Beloved in Every Relationship. (See Page 31)

WORLD CALL

Ample Jam Jars in the Cleveland Christian Home

VOLUME IX DECEMBER, 1927 NUMBER 12

Unto the End

IN SOME of the one-day conventions recently the leader read the parable of the Good Samaritan, from the tenth chapter of Luke, and called attention to some of its clearest teachings. The true neighbor of the man who was suffering was the one who not only looked with compassion upon his distress, but also did something about it, and kept on helping until the man was well. That was the Savior's own way, "Having loved his own that were in the world, he loved them unto the end."

It is a fine thing to invite some lonely, aged saint to Thanksgiving or Christmas dinner. Christ, however, would make sure that his brother has enough to eat and to wear, with a rain-tight roof over his head and a bit of cheer in his heart, the other 364 days of the year. We may be sure, therefore, that the Master must be pleased that we who wear his name have built half a dozen good houses, at accessible points throughout the country, where his brethren and ours may abide in peace, until he calls them away to the "house not made with hands."

In St. Louis, within ten days after the tornado of September 29, the neighbors of those who had been injured in person or in home, had given $800,000 for their relief. Then, within a month, they resolutely set about raising the $1,800,000 required annually by their Community Fund. First on the list they put homeless, sick and crippled children. Fifty good and necessary causes share in this fund, but the poster carries only the picture of a mother and baby, as surest to touch the heart of every citizen. And of course everybody gives more gladly and more generously because he is helping to provide for an entire year.

It is just so with the brotherhood's six Homes for Children. And at once they reach beyond one year by placing most of those received in individual Christian family homes until they become of age and are established for life in a wholesome and happy relationship. By worthily doing our part each of us can feel, every time he sits down to a meal, that he is helping in Christ's name to feed five hundred of the Master's little ones in these Homes. And better still, that for every one so cherished through the year, three others are placed where they become for life as great a blessing to the childless home as it is to the homeless child. For the children who, for one reason or another, must continue in the Home, it is stripped of every possible institutional feature. There are no uniforms, no marching in line. In dress and speech and thought the effort is to develop each child's individuality, to grow a person rather than to manufacture a cog for a machine.

PREEMINENT in the church for the constancy and effectiveness of their Christian compassion are the members of the local missionary organizations, chiefly because they are constantly reading about the work and meeting monthly to talk and plan and pray and pay for its advancement, but partly also on account of a woman's practical realization, three times every day, that hunger is an ever recurring demand, and that hunger of mind and heart as well as body is the chief characteristic of the child. Father may forget to bring home the bacon but mother never forgets to fry it if it's there or find a substitute if it is not.

Slowly but surely this constancy of fellowship is spreading throughout the church and Bible school. Christmas affords a glorious opportunity not merely to make a flash but to light a fire that will continue to glow throughout the year. A great gift on a grand impulse is fine, but our Sunday schools as well as our missionary societies, circles and triangle clubs are demonstrating, just as the banks are with their Christmas clubs, that we should bring in our deposit every Lord's day of 1928 that every need may be met clear through to the end, and that there may never be any sense of strain but rather of resource and of joy.

It Is Not Over, Over There

DURING the World War our embarking soldiers sang, "We won't come back till it's over, over there." That's the spirit and determination of the three thousand men and women who have gone out from the homes and churches of the Disciples of Christ to preach and to teach, to heal and to help in His name in all parts of North America and "wherever man is found." And it is not over, over there.

It is not over, over there in China. With the missionaries out of their stations for a while, their Chinese comrades are carrying on the work of evangelism and education in such heroic and efficient devotion as to prove the permanency of the faith amidst the political, social and industrial chaos. Not only so, but just recently Miss Minnie Vautrin and Miss Mary Treudley, with five or six other foreign teachers, have gone back to Ginling College in response to the call of their Chinese colleagues, and without regard to their personal risk in doing so. Not finished but just begun, likewise, is the work of Christ in the nine other fields across the seas.

It is not over, over there in the beautiful new Homes at San Gabriel, Cleveland and Denver, and the newest of all which we are just beginning to erect in Atlanta. Every week, to these and to the eight other Christian Homes for the aged and the children come worthy and pleading applicants who must be turned away for lack of room or for lack of funds to operate them up to capacity.

It is not over, over there in a hundred vigorous churches that need new buildings which they cannot erect without loans which the brotherhood's fund of two and a half million dollars is not large enough to grant. It is not over, over there in 140 churches in 31 states and provinces that are receiving pastoral aid from the United Society, nor in as many more that ought to have it, nor in any other phase of our manifold home mission opportunities.

It is not over, over there in any one of the brotherhood's colleges where Christian leaders are being trained for the church and the world of tomorrow, nor in the homes where eager boys and girls are looking anxiously toward these centers of informed and disciplined idealism. It is not over, over there in 372 disconnected manses where the prophets of yesterday or the widows of those who are gone await the summons home, nor in the five thousand habitations of their younger comrades who are leading God's host today, nor on any of the battle fronts where they advance, as in the great fields of manhood integrity and social welfare and Christian unity.

Praise God, his kingdom is a going and a growing concern. There is the thrill of sowing and of reaping, of learning and of doing, of conflict and of victory. Here or there, now and again, the progress may be slow, but "God is eternal and patient," his banners never go down in permanent defeat. Even in our brief decades and human generations we can see marvelous advances. "It is morning everywhere!"

Must We Have War?

IT IS not merely ministers, poets and other idealists who are saying that war is as unnecessary as it is stupid, futile and destructive, but also experienced statesmen, scientific historians and economists and distinguished soldiers. And they are backing up their assertions with records and plans of how it has been averted and how it can be prevented.

The International Goodwill Congress held in St. Louis November 9, 10 and 11, the twelfth annual meeting of the World Alliance for International Friendship Through the Churches, brought together in a most effective way eminent representatives both of the idealistic and of the scientific approach to the permanent establishment of peace between nations, without including either the pacifists or the militarists. To mention only two of each group, Henry Wickham Steed of London, editor of the English *Review of Reviews* and formerly editor of the London *Times,* and Professor James T. Shotwell of New York supplied unquestionable facts and outlined practical programs of peace while Raymond Robins and Daniel A. Poling added more facts and put passion into the programs. In his memorable Armistice Day address Newton D. Baker spoke for both groups in the climax of the Congress.

The Congress was made up of about five hundred representative men and women from all parts of the country and addressed itself seriously to the difficult problem as well as the enormous task of preventing war. The mass meetings of Thursday night and Friday noon, Armistice Day, were attended by two or three thousand deeply interested people. When the great body of American citizens see as clearly and feel as deeply as these did the issues involved, they will vote and act as intelligently and courageously and the United States will be on the right side of the war question for good.

Two ways in which this must come to pass appear in two other St. Louis meetings. Parallel with the Goodwill Congress assembled the State Teachers' Association with six thousand in attendance. The way the teachers present history, geography, literature and related subjects to children and youth will greatly influence the attitude of the citizens of tomorrow. Not sordidly but practically we may ask, Does the $2,000,000,000 spent annually for public education in this country tend to increase or decrease the $4,500,000,000 spent for wars past and future? The following week came the state Sunday school convention, representing the forces which, if fully mobilized, would do more than any other to make war forever impossible.

A Christmas Letter

From the President

of the United Christian Missionary Society

President Burnham at his desk in the United Society office

To all Lovers of Christ

Greeting:

AGAIN the approach of the anniversary of our Lord's advent stirs our hearts with impulses of good will. May it be a blessed season with you all.

From its world-wide vision and reach of service the United Christian Missionary Society "summons you to the comradeship" of the Redeemer and his redeemed. What a fellowship is ours in this Christmas joy! The destitute widow, the helpless orphan, the aged minister, the defenseless and oppressed of other races and tribes and tongues become comrades of ours and share with us the blessings which he bestows in this glad hour. What a privilege to share with him in his gracious redemptive mission. "As the Father sent me, so I send you."

It is a time for rededication. "Freely ye have received, freely give." Christ Jesus seeks reincarnation in you and me. His wandering and lost ones look to us to become saviors on his behalf. It is the common task of our discipleship. "Ye call me Lord and Master . . . and so I am. I have given you an example."

Let us not confine our Christmas greetings and gifts to our families or to exchange with personal friends. Let the otherwise neglected share them. Let the spirit of Christ have wing and reach through us. Let the ends of the earth feel this touch, the uttermost part share you and yours in him! So may you all have a Merry Christmas and proceed into a Happy New Year.

Sincerely yours,

F. W. Burnham.

The Church Shall Swell the Chorus!

By Lois Thomas Lockhart

JUST back of the shattered little French town of Belleau, and under the crest of a great hill, lies an American cemetery with its hundreds of white crosses.

On a Christmas morning a procession wound its way up from the village and entered the cemetery. At the head of the company walked three men, one of them in the conventional dapper garb of a French official, another in the flowing robes of a priest, and the third in a plain American suit. Behind them came a troop of Boy Scouts and the children and townspeople of Belleau.

In the center of the cemetery about the base of the lofty flag pole, the procession halted, joined their voices in Christmas carols, and then bowed their heads, praying that the sacrifices of those American boys might bring the Spirit of Christmas home to the world with a new emphasis.

The Spirit of Christmas! What is it?

There are those who declare it false, a pious dream, a delusive shadow on the screen of reality. We live in the midst of greed, avarice, suspicion, jealousy and hate. On every hand, the world is held back by ignorance, prejudice, intolerance, poverty and bigotry.

And we cannot deny the reality of all these forces of evil. They have clutched at the hearts of men, they keep us company when we go up to the achievement of our ideals, they rule in our political groups, and they eat into our social life as a cancer. Hate, ill will, intolerance, do continue their devastating work, and they have not ceased to assault and undermine the integrity of life itself, whether in the nation, home or the individual heart.

What then—shall the Christmas chimes still ring out and mock us with the message of good will and peace on earth?

Yes! a thousand times, yes! The church has kept, and must continue to keep the message ringing until men and women believe, because they have proved in their own lives that it is possible to build a new world where these sinister evils have been banished, and where love and good will are all-pervading, and though we stand amidst the wreckage of the greatest war in the history of civilization and face the rows and rows of white crosses that are mute evidence of the sacrifice paid, we too must pray for the Spirit of Christmas to encircle the earth.

On my desk lies a daily paper with the following news item: "Marshal Foch predicts another world war in thirty years, much more terrible than the last one."

Much more terrible than the last war in which twenty-six million combatants, and non-combatants were killed, and the total loss, including losses from revolution, famine, and pestilence directly traceable to the war, is estimated in excess of forty millions. In addition to these, there are twenty millions wounded, nine million war orphans, five million war widows, and ten million refugees.

Much more terrible than the last war, when all our institutions, political, social, economic, educational and spiritual, were disheveled and left to rebuild themselves in a world in which the seeds of class-hatred, race superiority, revenge, provincialism, and dogmatism have been sown, to spring up and choke out the constructive work that mankind has been building throughout the ages.

Only thirty more years, and yet we are told by those who are in a position to know, that the Christians of the world, if they would definitely work for it, could prevent another such catastrophe.

THIS is a challenge to the church—but merely reciting the cruelties or exposing the futility of war, will not prevent it. Denouncing war will not end it—making resolutions will not free mankind from this terrible scourge. We shall doubtless not reach a warless world by leaps and bounds, but we will move toward it by steady strides, when we substitute the thought of peace for that of war, in our common thinking.

It is encouraging to know that never in the history of mankind have so many taken upon themselves the obligation to help prevent another world war and are seeking a way to establish the right relations among the peoples of the earth.

In almost every nation of the world, the most constructive thought is being given to finding a way to outlaw war and establish world peace. The League of Nations, the World Court, and the outlawry of war, all have their advocates, and are making colossal gains. The religious bodies are developing a conscience that war and the Christian way of life are diametrically opposed, and have appointed commissions to study the causes of war, and suggest a program of study and activity for their groups. The peace organizations are publishing quantities of literature, doing scientific research work and availing themselves of every opportunity to reconcile hostile groups and promote friendly relations.

The public schools and educational institutions are emphasizing the things that bind the nations together, build up mutual respect and the interdependence of all.

NOTWITHSTANDING this hopeful outlook, ominous signs in the life of our own country cause us anxiety.

Our country voted overwhelmingly to stay out of the League of Nations.

Our Senate refused the desire of the people and the recommendations of Presidents Harding and Coolidge, that the United States adhere to the Permanent Court of International Justice.

Our relations with Mexico and Nicaragua could not be upheld if measured by the standards of Christian ethics.

The reports of the Washington Conference on the limitation of armaments, as well as the recent naval disarmament conference, remind us of the gigantic task ahead, and in our last Congress a battle was waged for larger appropriations for the building of a bigger navy.

Our immigration law is highly offensive to the Asiatics, because it is discriminating. The tariff question looms high on the horizon, with France asking for reciprocity in trade, and the other countries of the world watching the outcome.

The war debts and foreign loans may become serious "entangling alliances."

Our missionaries are constantly embarrassed by our unchristian attitude and influences through our commercial and political contacts.

Within our own borders class hatreds, religious animosities and hostile groups, threaten our unity. Whispering voices, under the name of patriotism, are unleashing a wave of suspicion against men prominent in our churches and educational institutions and some of the most distinguished women that America has produced, who dare speak out against a narrow, intolerant nationalism and a compulsory military program, by naming them "reds," communists, insidious forces trying to undermine the government.

One Christmas morning a worker in the Near East climbed to the little village of Bethlehem, to seek in the Church of the Nativity some new strength for the hard work that must be done next morning in the stony desert hills. He found kneeling before the manger two women both eager to have their tapers lighted by the sacred fire. One was successful. The tiny taper burned and prayers of rejoicing burst from her lips. Unconscious of her neighbor, thinking only of her own taper, consumed by the passion to have it lighted that it might bring the promised blessing, the other woman crowded forward. Her headgear passed over the lighted taper and put it out. Instantly, the prayers of praise became mutterings of curses. The women rose from their knees and looked at each other. Old feuds and old hatreds of their races swept over them and they sprang at each other. The manger and the Baby's message were forgotten; they fought furiously. The visitor was obliged to use all his strength to separate them, lest it be a quarrel to the death, there in the sacred place. They fought, forgetful of all save the promised prosperity and fulfillment of desire that each coveted for herself. They fought, without a thought of tolerance, of mercy, of justice, at the dictates of the instincts that hurl the lower orders of creation into deadly conflict. Their disgraceful quarrel at the sacred place was but a miniature of the scenes enacted by men and nations, seeking each other's life-blood in exchange for prosperity and the fulfillment of personal desires each covets for himself.

WHEN the church of the Christ Child is working in a "limited field, petty in spirit, narrow in aim, pottering about things which are paltry," consumed with its own problems, it is not surprising that the question is being asked, "Has the church fulfilled her mission, and must we look for another?" "But when we see her laying her hands on the brows of the nations, pouring fresh vigor into the veins of Empires" that were old when Jesus lay in the manger, carrying the angels' song of good will to the backward and friendless races, and lifting them up to the place where they recognize their sonship and there is borne in upon them the aspiration to be like Him, we have the conviction that this is none other than the church of the Most High and that it has a message of glad tidings for all people. May we continue to dare bravely, think wisely, decide resolutely and to achieve triumphantly.

A Dream Takes Shape

Corner Stone Is Laid at the Southern Christian Home

By WILLIAM B. CLEMMER

DREAMS *do* come true! Under a southern sky on an autumn afternoon, a company of Christian people are gathered, with voices uplifted in song and little children in their midst, to lay a foundation—and a corner stone, upon which I read

Southern Christian Home
Founded in 1905
This corner stone was laid
October 20, 1927
"Suffer little children to come unto me."

The Georgia state convention was here convened for the corner stone laying ceremonies.

J. H. Mohorter, the beloved secretary of the department of benevolence of the United Christian Missionary Society, was saying, "All day there has been singing through my soul the lines of an old song, 'This is the day I long have sought.' Today is the realization of plans, the fruition of our faith, and the answer to our prayers. Forty years ago six women and one man met in a private office in St. Louis to pray over our neglected work—out of it came our National Benevolent Association, now a department of our United Christian Missionary Society. Approximately 10,000 children have come under its beneficent ministry—1,000 through this Home."

The Southern Christian Home had its beginnings through an initial investment made by the "Women's Society of Georgia Missions," at Baldwin, and its first building was a public school!—and it was founded as an industrial school. But this "great ministry of tenderness requires the best building construction, the best material equipment and the highest safeguards for health and safety." This the new first unit of the Atlanta Home will abundantly secure.

Impressive exercises were held under the trees in charge of LeRoy E. Rogers of Atlanta, president of the board of directors. The strains of *America* rose on the air; Stanley R. Grubb, of Athens, offered prayer; Mrs. J. C. Gentry and Mrs. Lane Mittchell, both of Atlanta, brought words of cheer from the Christian Home Board and the Women's Society of Georgia Missions. Mrs. C. N. Downey spoke for the women and children of Georgia, Florida and South Carolina who through their societies gave $25,000 during the Golden Jubilee that assured this new Home. Belt White, field secretary, spoke on the "Unfinished Task." "While two-thirds of the money to build is in the bank," he said, "there remains $25,000 yet to be secured to complete this unit which is to care for 75 children." A new gift of $5,000 was recently received, and he said, "one of the greatest gifts made was from a South Carolina widow whose son had given her ten dollars for a dress—all she had in the world—half of this she gave for the Home!" She had the heart of motherhood and the experience of a stranger!

The sweet voices of the children standing in the midst sang into our hearts and souls.

The ceremony of placing memorials in the box of the corner stone was performed by Sue Steiner Hook, superintendent of the Home, and J. H. Mohorter. Into the box went: A New Testament, Constitution of the Southern Christian Home, story of how the Home began, by Stanley R. Grubb, list of names on the program, officers of the United Christian Missionary Society, and the National Benevolent Association, and of the women of the Society of Georgia Missions, names of women's Christian missionary societies of Georgia, Florida and South Carolina, a picture of the present building, picture of the present "family," list of memorial and special gifts, names of doctors who have served the Home—all without charge!—copy WORLD CALL, copy of the Atlanta Constitution, Journal, and Georgian Stone Mountain coin and the United States flag.

The stone was put in place by J. C. Gentry and F. J. Spratling, former presidents of the board who have served with great unselfishness in days past, and now, assisted by J. P. Downing and C. A. East. The prayer of consecration was offered by John H. Wood, of Winder, whose heart and hand is in every good work in Georgia, and the benediction was pronounced by Richard Wallace of Valdosta, one of Georgia's honored ministers.

This is the fourth of five buildings to be provided from the women's Jubilee offerings, and when finally completed as now planned it will provide a dormitory for boys, one for girls, one for babies, and a hospital, and will cost $225,000.

I walked about the grounds—here the old home, a house of wood of seventeen gables, in one corner of the plot a swimming pool provided by J. C. Gentry, no doubt in memory of an old swimmin' hole somewhere in Boyland. What days here in the good old summer time! But the one impression I had was not buildings, or ceremonies, or things to come, but a personality, winsome, strong, vivacious, devoted, unselfish, claiming not her own, about whom the whole home revolves and in whose loving care the least and the last find home—Sue Steiner Hook, superintendent. So this story began with a dream and ends with a good woman as most good dreams do, and a Christian Home with children in it.

Homes!

By JAMES H. MOHORTER

THE department of benevolence of the United Christian Missionary Society serves as a medium through which Christian churches are exemplifying the spirit of "pure and undefiled religion" by "visiting the fatherless and the widow in their affliction." Its work for children is conducted through six homes for children. In its service for children it recognizes all babies as God's babies. It therefore asks no questions about the religious affiliation of the parents of a child in distress.

It provides Christian homes for full orphan, deserted, neglected and abused children.

It aids widowed mothers by boarding their children.

It boards motherless children whose fathers, members of the church, are unable to give their young children proper care.

It places homeless children in carefully selected Christian family homes.

In employing help it gives preference to widows with children, that the necessity of separating the family may be avoided.

It receives young children from juvenile courts when it becomes necessary for the welfare of the child to rescue it from unworthy parents.

Last year's work is a fair sample of the service rendered. The number of neglected, abandoned and abused children served during the year in the homes dedicated to their care was 962. Of these, 265 were babies under three years of age. In addition 501 children were served by reference to other helpful agencies. The total number of children served was 1463. In addition to the children, 89 widowed mothers were saved the pain of separation from their children.

The Golden Jubilee offering of 1924 made possible the erection and equipment of two desperately needed buildings for children, at Cleveland, Ohio, and Denver, Colorado, but the funds necessary to support these buildings at capacity service have not been supplied. In Denver, for instance, a lover of the children, not a member of our communion, supplied the money for the complete modern equipment of a ward for the special care of young babies. For more than a year the rows of pretty white cribs in that ward have stood vacant. It is little short of a tragedy that this beautiful room should have remained unused, while the babies for whom it was provided should have suffered. This vacant room is duplicated in the Cleveland Home, for the same reason—lack of funds to maintain it.

IN ADDITION to its work for children the department of benevolence of the United Christian Missionary Society serves the homeless, helpless aged of the church.

Perhaps the most truly Christlike ministry of the church is the service it renders its aged members in distress. The condition of the homeless and parentless child is sad, but in many respects the condition of the aged man or woman, left alone and penniless in the decrepitude of old age, is even sadder. Few private homes are open to them. They are too often regarded as a failure, a burden and a care. The little aid they receive is often grudgingly given in such a way as to add humiliation to the pain of poverty. The only provision made for them by the state is the poorhouse. Here the ills they suffer are greater than those they would escape. There is but one door of hope open to the aged disciple of our Lord, alone, homeless and penniless in old age, and that is the home provided by Christian love.

In its six homes for the aged the department of benevolence of the United Christian Missionary Society provides for members of our churches comfortable Christian homes. Last year we ministered to 206 of that class of persons with whom Jesus identified himself when he said, "In so far as ye did it unto one of these brothers of mine, even to the least of them, ye did it to me."

A party at the Marion Home for the ninety-year-youngs
From left to right: Miss Sarah Forrest 94, January 18, 1928; Mrs. Nancy Chandler 90, April 9, 1927; Mrs. Mattie Ransom 90, January 31, 1927; Mrs. Julia Wiles 90, February 3, 1927.

The Emily E. Flinn Home in Marion, Indiana, perhaps holds the record for the longevity of its family. There are five women in the home whose ages range from 90 to 94 years, three from 83 to 89. Twenty-two aged guests were in the home at the beginning of the past year; seven passed away during the year and five new guests were admitted. Prayer meeting is held every Wednesday evening and a Bible service each Sunday, either by radio or a personal teacher. Regular contributions are made to the Bethany Bible Class of the First Church, Marion.

Mr. and Mrs. E. C. Caffee,
Superintendents

"More like a country home than an institution"

Sunshine and shade at the Jacksonville, Illinois, Home for the Aged

The home for the aged at Jacksonville, Illinois, cared for thirty-four guests during the year. Three of the family are lame, four are blind, one goes in a wheel chair and two are bedfast. However, they are cheerful and contented and all are loyal to the home. Because only a few are able to attend church regularly, a service of worship and communion is held at the home every Sunday afternoon, conducted by the pastor or some member of the local church. The home life is brightened by frequent programs and entertainments furnished by various groups and for the last twenty years a bountiful Thanksgiving dinner has been provided by a generous friend who lives in the nearby countryside.

Mrs. M. C. Redd, Superintendent

We never get too old to play —as the family at Jacksonville, Illinois, will testify

The building of the Jacksonville, Florida, Home for the Aged, is a thing of which all Disciples of Christ may well be proud

Mrs. F. M. Carvin, Superintendent

One of the wheel chair members enjoys the sunshine

Basking in the Florida sunshine is the family at the Christian Home in Jacksonville, numbering during the year sixty-seven. Nine of this number were called to the home above. The family is happy and contented although nine of the members are lame, three are in wheel chairs, one is blind and three others almost so. Twenty-one states are represented at the dinner table. The churches of Jacksonville are generous with their time and money in brightening the lives of the guests, a unique feature of the series of entertainments afforded during the year being an annual outing to the beach with lunch, automobile rides and amusements included.

The family at Jacksonville goes out daily for a pleasant stroll on the park-like grounds

All the atmosphere of a spacious country manor is felt about the Home for the Aged at Walla Walla, Washington

Mrs. J. B. Hoel, Matron

Out at Walla Walla, Washington, the Northwestern Christian Home for the Aged is filling a great need. Eighteen worthy, aged Christians received comfort and care there during the year. Death claimed one, a dear old lady, both blind and deaf, who had been a member of the family ten years. Nine states and two countries are represented in the home. Eight members of the family are able to attend church services regularly and a good radio serves those confined to the house. With generous donations of food, clothing, household supplies, and a garden, cows and chickens, the family is well cared for and happy in the brotherhood's love.

J. B. Hoel, Superintendent

A source of nourishing food for the Walla Walla family

The old mission style of architecture is admirably carried out in the handsome new California Christian Home at San Gabriel

One of the aged guests

The new building for the California Christian Home was completed early in the new year and occupied about May 1. At the beginning of the fiscal year the family numbered fourteen, one man and thirteen women. To this number were added during the year, four men and eighteen women. Fifteen of these are over eighty years of age, one over ninety. Four of the guests are lame, one in a wheel chair, one is blind and one bedfast. Twelve states and two foreign countries are represented in the home. Thirteen are able to attend church, and for the others, services are held in the home Sunday afternoon and Wednesday evening.

Mr. and Mrs. E. L. Boyd, Superintendents

On the crest of a hill, overlooking Fulton Street, Dallas, Texas, sits in imposing grandeur the Sarah Harwood Hall for the aged

Mrs. Alice Duckworth, Matron

The family at the Sarah Harwood Hall in Dallas numbers twenty-four women, nineteen from Texas and one each from five other states. All are well past seventy years, nine past eighty and four have almost arrived at the ninetieth milestone. For ten months of the past year not a single call was necessary from a doctor and not once did death sadden the home. On one occasion all the guests and matron spent the entire afternoon and evening picnicking, leaving an empty house. In view of the unusual record, it has been impossible to receive even one from the long waiting list.

There is little chance for getting lonesome in this home

Fun and frolic abound on the inviting greensward of the magnificent Juliette Fowler Children's Home, Dallas, Texas

Mrs. E. D. Vawter, Superintendent of both the Dallas Homes

Blossoms, blocks and babies in the playroom

"Music hath charms—" the Juliette Fowler Home has found out

The family at the Juliette Fowler Home consists of 106 boys and girls, ranging from tiny babies to sturdy boys and girls of grade school age. Mrs. Vawter writes: "As I look back over eleven years and see the scores of white, pinched little faces and emaciated bodies coming to the home from everywhere, often with their young lives marred with the cruel misfortunes from which they have suffered, and have noted the helpful service so freely given them here, I know that the many people who have built and maintained this home really know what it is to love the children more than they love money, ease and pleasure." Through the splendid oversight of this superintendent, not a single child has been lost by death in all the hundreds that have been served in the last eleven years.

The new Cleveland Children's Home has a colonial aspect

In the Cleveland Christian Home 135 children were cared for during the past year. Twelve of these were babies under three years. All four years old and over attended Sunday school and twenty-four united with the church. A Christian Endeavor Society meets regularly in the home auditorium and twenty-two children took part in the International Christian Endeavor Convention in Cleveland in July. Two unique gifts were received during the year: a baby playhouse, containing everything for an outdoor playhouse and yard, and an Alpine Sun Ray light, which was installed in the observation department, where all the babies and malnourished children received sunshine treatments.

Mrs. Anna Noble Garver, Superintendent

New playground equipment at the Cleveland Home proves a paradise for the "rather young"

Irresistible, isn't he?

Mrs. Bettie R. Brown,
Superintendent

There were 273 children cared for in the Christian Orphans' Home, St. Louis, during the past year. In addition, applications were received for the admission of 368 other children who were referred to other agencies. Seventeen of the children united with the church during the year. Through the courtesy of various organizations, many events of interest were enjoyed by the family, and their visits to churches of the city and the presentation of programs were great occasions both for them and the churches. The drum corps of the home had a place in the parade in St. Louis commemorating the 150th anniversary of the signing of the Constitution.

On the spacious grounds of the Christian Orphans' Home, St. Louis, there is merriment aplenty

Like an imposing residence is the efficient Child Saving Institute at Omaha, Nebraska

Wondering what it's all about

Mrs. A. A. McGraw, Superintendent

Little bodies to be clothed, open mouths to be fed, tiny mites of humanity to be loved

Although 296 children were cared for during the year at the Child Saving Institute, Omaha, many were turned away as it was necessary to use the "receiving department" for isolation cases of sickness, the home being in the throes of a siege of chicken pox and mumps. The work here is seriously curtailed by the lack of an isolation cottage. During the year a unique bequest was made to the home by an old lady of 84 years who willed "the contents of my cottage home to the Child Saving Institute." She was not known to those in charge of the home, even by name, but she must have loved little children.

There is little of the aspect of the "institution" in the long, rambling building of the Colorado Christian Home for Children, Denver

Mrs. J. Romeo Megraw, Superintendent

The Colorado Christian Home was remodeled at a cost of $80,000. When it was dedicated a few days before the close of the fiscal year, it was unfurnished and the grounds unimproved, with no money in sight. A few weeks after the dedication, a New York philanthropist, who does not wish his name known, sent a check for $15,000 for the furnishings and the improvement of the grounds. The home is now beautifully and serviceably equipped for its ministry to children. Although handicapped during the first months because the home was not furnished, eighty-three children were cared for during the year. The baby ward has not yet opened as there are not sufficient funds for its maintenance.

Some of the board members remember their youth

Architect's drawing of the first unit of the Atlanta Christian Home, the corner stone of which was laid October 20

The corner stone of the new building for the Southern Christian Home in Atlanta was laid October 20 (see page 8). The year opened with a family of forty and later twenty-two more were admitted. Although the age limit is four years, no baby ward being available, one little girl of two was accepted. Seventy-eight children who were worthy had to be turned away, but it is hoped with the increase in space afforded by the new building, greater service can be rendered. Unusual good health was enjoyed by the family last year, only one case of serious illness being reported.

Mrs. Sue Steiner Hook, Superintendent

Below—The family at the home

The Nineteenth Centennial of Pentecost

Its Celebration and Culmination

By JESSE M. BADER

MANY remember the Pittsburg Centennial in 1909. Thousands were there to celebrate the one hundredth anniversary of the "Declaration and Address" written by Thomas Campbell in 1809. It was a memorable occasion and a happy celebration. It was my first International Convention and I have always been grateful for that first impression received of the bigness of our numbers, the greatness of our leaders and the significance of our movement.

Another celebration has just begun. This time it is the celebration of the nineteenth centennial of the first Christian Pentecost. It was recommended unanimously and enthusiastically by the Memphis International Convention. A committee of fifteen members was appointed by this convention to direct the celebration, which was to begin at once and come to its climax on Pentecost in 1930. Recognition was taken of the fact that this present year is the nineteen hundredth anniversary of Jesus' first year's ministry. Just as his first followers were called by him, nineteen hundred years ago, to be his disciples in fellowship and service, so we would desire as his present disciples, a closer fellowship and a greater service with him, as we enter the first of the three years' Pentecost celebration.

This "Committee of Fifteen" held its first meeting in Chicago during the holidays last year. The officers elected were: Charles Reign Scoville, chairman; Jesse M. Bader, executive secretary, H. H. Peters, treasurer. It was the feeling of all that no new machinery should be created in the brotherhood for the Pentecost Anniversary Celebration, neither should plans and programs be "superimposed" on churches and organizations, but rather should the committee work through existing organizations and through local churches, and that each be urged to formulate its own Pentecost program with aims and goals and then work for their realization with diligence and enthusiasm. The response to this suggestion by the committee has been excellent. Already many local churches have a definite program with aims to be realized by Pentecost, 1930. Already many state societies have not only formulated their programs but these have been presented and adopted in state conventions. The United Society has worked out a comprehensive and far-reaching three-year program that has been approved by the executive committee. Australia and New Zealand are reporting splendid progress with their programs.

The one word at this juncture to every church and organization is "Get a Pentecost Program." The local churches that have not already adopted a program will find it most timely to present their Pentecost aims and program at the annual meeting around New Year's. It is suggested that the program be built around the following five themes: Deepening the Spiritual Life, Evangelism, Missionary and Religious Education, Building, Leadership Training and Stewardship. Where there is no program there is little real progress, and it would seem that no group would want to delay long the formulation of definite and adequate goals to be realized by Pentecost, 1930.

The nineteen hundredth anniversary of Pentecost will occur in June, 1930. We, therefore, recommend to our International Convention that a special Pentecostal Anniversary Committee be created to arrange for the Churches of Christ in all lands, to begin now, to shape their programs, so as to fittingly observe this great anniversary.

We most heartily commend the step taken by the Canton Church Life Conference inaugurating this movement and we recommend that the committee on nominations of the International Convention nominate a Pentecost Anniversary Committee of fifteen that shall be representative of every phase of our work. This committee so nominated, to be elected by the International Convention.

We recommend and request that this anniversary shall be as the First Pentecost, a great spiritual, soul-winning, community uplifting, church upbuilding, world-wide movement for the King and kingdom. This anniversary should touch every church, every mission station, every organization, and agency of our brotherhood. It should not, it must not be made a partisan affair by any group or agency, and must not be made an occasion for great drives for great funds. Let us make it a Pentecost. God will direct all that is to follow.

We recommend and request that this committee to be created, begin its work at once. Christ's Disciples were with their Master three years and a half. It is about three years and a half until June, 1930. Hence, preparation work should begin at once. We recommend that this committee get in touch with our mission stations to enlist and inspire them, to pray and plan for the greatest period in the history of the church.

We recommend that each and every minister and church among us set aside the fifty days preceding Pentecost of 1930, as the proper time to observe this 19th Centenary of Pentecost; that each minister and church make the greatest possible plans for a great spiritual uplift of the church; for presenting the great vital, cardinal doctrines recorded in the first and second chapters of the Book of Acts; and through this that every pastor, every evangelist and every member of every church make the greatest effort in soul-winning in the history of our brotherhood. Let us pray and plan from the very first that all this may be done in the unity, spirit and power of the first Pentecost.

—Recommendations adopted by Memphis Convention.

"The time has come," the walrus said, "to talk of—"

Grading the Missionary Society

By VESTA V. HOLMES

IS GRADING missionary societies workable? Is it acceptable?

Is it workable? In a recent experience of three years as a member of a rural church of about 200 members at Langdon, Kansas, and at present as director of the Young Woman's and Girl's Missionary Union of Topeka, coming constantly in contact with six churches, it has been demonstrated that grading is not only workable, but is *necessary*.

In the rural church at Langdon, there are now the Light Bearers (under 9), Junior Christian Endeavor (9-12), Intermediate Triangle (12-14), Circle (which because of the few of real Circle age includes both those of Hi-Tri and Circle ages), and the Woman's Missionary Society. For two years the responsibility of preparing the programs for the Circle, which was not properly graded, required several days of study and preparation, adjusting the material to the group. The proper grading eliminates this situation.

In a rural community where young people leave to enter college and to take positions, it leaves a small group of those of Circle age and just older. This group has always a feeling of being out of place in the study and activities of the younger group. Since coming to Topeka and finding the group of business and professional young women in the Guild in First Church, it has seemed that there actually is a place in missionary service into which a business girl might fit.

Topeka First Church has for many years had a strong Junior Congregation, Circle and Woman's Missionary Society. Last year the superintendents of the intermediate and senior departments of the Bible school organized the Triangle, and through the year the Circle did educational work in preparing its members for promotion last June. On July 1 the group of business and professional young women who were now in the adult department, organized the Guild, leaving the Circle free to those girls of the young people's department. The Circle has apparently been weakened and the Guild has functioned only six months, but we are confident the two organizations will eventually reach a much larger number, and work more effectively. The next step contemplated by First Church is the organization of the Young Matron's Missionary Society, which will take a number from a young matron's division of the woman's society and also enlist an entirely new group of young women. This they hope to accomplish by next June and will spend the intervening months planning toward it.

THE Oakland church is a good example of the smaller city church. It has approximately 200 members. The women are conducting, and have for some time, very successful organizations which are carefully graded, a Junior Congregation, Triangle, Circle and Woman's Missionary Society. With these three examples from personal experience it seems that the grading plan is workable.

Is it acceptable? Like anything else one must grow accustomed to the idea. It will have to be popularized and a certain amount of patience must accompany the education. In the grading line between the Circle and the Guild, there is no doubt that there are many young business women who, like myself, will feel real gratitude for an organization where they will feel at home. When the young women realize that the Guild brings with it an even larger opportunity for service than was found in the Circle, they will get away from the idea that they are being pushed out because they are too old for the Circle.

It is too early to speak of results. Some of the grading has been in process for two years, others in the last few months. But our experience would lead us to feel that it is workable, acceptable and the only efficient way to handle our work.

We believe that in the three-year Pentecostal Program there is being laid the foundation for a great ongoing of missionary work through properly graded missionary organizations caring for every age group and creating in the group an interest and love and loyalty to the world-wide program.

The three-year Pentecostal Program emphasizes two things: Securing and training leadership for missionary organizations, and grading missionary organizations.

It is expected that each local society will make a survey and study of the work in the local church ascertaining just what missionary training is being given to all groups in the church. That programs must be adapted to age groupings is an educational fact that must be faced. Leaders of groups who say they cannot hold the interest of their group, that they are not interested in missionary work, asked the question, What ages do you have in this group? generally answer, 12 to 20 years or 18 to 35. Missionary programs must be planned for those of like ages, experiences and tastes.

Leaders in public school educational systems realize the value of this age grouping and have so built their curriculum. Religious education recognized this principle several years ago and the graded Bible school has gradually come into the life of a majority of churches. If there is to be adequate missionary training, missionary leaders too must plan for age groupings. Age grouping is not a new idea. It has been an established fact for years, but the missionary organizations have not regarded it.

The Pentecostal Program plans for age groupings are given on the following page.

Missionary Organization Pentecostal Aim

"Three Years With Jesus"

Enlistment—

THROUGH GRADED ORGANIZATIONS

Woman's Missionary Societies	3,500
Young Matron's Missionary Societies (married less than ten years)	500
Young Woman's Missionary Guilds (Business and professional women over 25)	500
Young Woman's Missionary Circles (18-24 and unmarried)	1,200
Young Men's Missionary Organizations (18-24 and unmarried)	300
High School Triangle Clubs (15-17 boys and girls)	
Intermediate Triangle Clubs (12-14 boys and girls)	1,000
Junior Organizations (9-11)	1,500
	8,500

THROUGH ENLARGED MEMBERSHIP

Woman's Missionary Societies	135,000
Young Matron's Missionary Societies	7,500
Young Woman's Missionary Guilds	7,500
Young Woman's Missionary Circles	25,000
Young Men's Missionary Organizations	5,000
High School Triangle Clubs and Intermediate Triangle Clubs	15,000
Junior Organizations	30,000
	225,000

Education—

THROUGH LITERATURE

WORLD CALL	75,000
King's Builders	20,000
Reading Course (Organizations meeting requirements)	4,000
Libraries	

THROUGH STUDY

Mission Study Classes	1,000
Summer Conferences and Schools of Missions	
Missionary Leadership Training Schools	

THROUGH LEADERSHIP OF YOUTH

In Young Woman's Missionary Circles
In Young Men's Missionary Organizations

THROUGH FELLOWSHIP

Conventions
Church Visiting
Circle and Triangle Meets
Woman's Missionary Day

Expression—

THROUGH SURRENDER OF SELF

Daily Bible Study and Devotion
Family Worship: Guiding Youth
Personal Devotions
Consecration to Definite Church Ta
Easter Week of Prayer
Day of Prayer

THROUGH SERVICE

As Leaders with Young People's Grou
As Missionary Leaders in Bible Scho
In Definite Local Church Activities
In Personal Evangelism
Of Time and Ability
Proportionate Givers
Annuities and Wills
In Offerings

Woman's Missionary Societies	$679,0
Young Woman's Missionary Societies	15,0
Young Woman's Missionary Guilds	15,0
Young Woman's Missionary Circles	50,0
Young Men's Organizations	10,0
High School Triangle Clubs and Intermediate Triangle Clubs	11,0
Junior	20,0
Total	$800,0

Kansas Tries the Guild

And Does Not Find It Wanting

By NELL KEPLEY

THE initial improvements in growth and interest in young woman's missionary work in the Chanute, Kansas, church, came as a result of the first State Circle Meet held in Emporia in 1923. The Guild still feels the effect of the splendid enthusiasm brought back by the Chanute delegates who attended. Interest was further increased by the State Meet held in Chanute in 1925. At that time those who are now in the Guild were all members of the Circle. By 1925, after hearing the discussions in the State Meet, they were impressed with the need for those who were beyond the Circle age, for an organization of their own that the younger girls might better develop. They now have thirty-nine members with average attendance of thirty-one. This Guild ranks second in membership, but first in attendance and offerings among the twelve Kansas Guilds.

Holding membership in the Chanute Guild are several high school, junior high and grade school-teachers, clerks, stenographers, railroad ticket agents, nurses. Regular meetings are held on the first Tuesday of each month in the social hall at the church. A six-thirty dinner is prepared and served by one division with the leader of that division in charge. Following the social hour the lesson is presented b another division with the assistant leader of the san in charge. Such a scheme of rotation insures desi able distribution of responsibility. The regular pr gram work prepared for woman's missionary societi is used together with the study book or a pertine book on the missionary task.

In addition to the support of the foreign work, th Chanute Guild has certain local functions. It ha directed the work of the Girls' Circle and fo two years has given financial assistance in sendin the younger girls to the State Meet. A big oppo tunity for home missionary work has been befo them. Being a railroad center, Chanute has a larg Mexican population. Therefore, the most importa local work has been the organizing and sponsorin of an afternoon Sunday school for the Mexican peop of the community.

Kansas perhaps leads the states in the number Guilds organized to date. These are in all-sized con munities and churches, from the city to the rur district, as follows: Atchison, Chanute, Empori Hutchinson, Iola, Pittsburg, Salina, Stafford, Topek (First), Arkansas City, Wellington and Winfield.

The Missionary Significance of the Lord's Prayer

The Ninth Epistle to the Churches

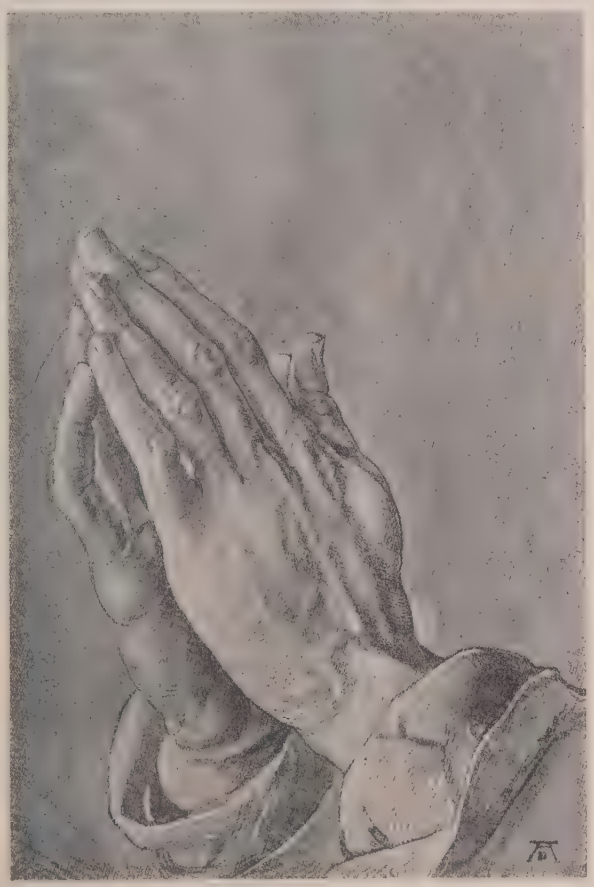
By a Missionary on the Field

I

A RIDDLE more perplexing than any of those which the famous Haeckel treats in his *Riddles of the Universe* is the fact that not a few Christians who are indifferent to world missions, still mouth the Lord's Prayer. Could anything more palpably self-contradictory, anything more inconsistent be conceived? May the reader please note that in the opening sentence we do not use the words, "pray the Lord's Prayer"! That would be the sum, the acme of contradictions.

The Christian who really prays the sublime prayer given to us by our Lord, from the very nature of the case would have to be one aflame with a missionary passion. As well might a besotted Hottentot commune with a Mendelssohn in the hour of creative thought as one who is indifferent or antagonistic to missions enter into the soul and spirit of this heavenly petition.

Why have we not taken note of the inescapable, the overwhelmingly palpable missionary implications of this awful petition which Christendom's millions daily offer up to God? What could be more obvious? Is not every word, every aspiration, every secret sentiment, yea, the very soul of life and sinew of this precious prayer—is it not all of vast missionary significance? If the glow, the passion, the purpose, the world-embracing, world-conquering spirit of missions,—if all this does not throb in the soul of the Lord's Prayer (which of course should be called the disciples' prayer), the words simply have no meaning.



Albert Dürer's famous etching of "Hands in Prayer"

II

Let us see. "Our Father who art in heaven,"—those of us who say it then must also say, "Our brothers who are in China." One must follow the other. Then why do sane men and women, who profess to find in Christ their life, take these solemn words upon their lips and persist in maintaining, if not a cold, at any rate, an indifferent attitude toward missions?

"Our Father who art in heaven," can you dare say it without embracing its solemn missionary implications,—"my brothers who are upon earth"? Come, let us be honest. We must either give up our hollow mockeries, our shameful cant; we must desist from taking this sublime prayer upon our lips, or we must be real honest-to-God brothers-to-man.

If we simply will not live out the inexorable implications of the Lord's Prayer as regards our brother the Jew, our brother the Mexican, our brother the Negro, would not reason have us quit saying, "Our Father who art in heaven"? Can we have the spirit of sons if we do violence to the spirit of brothers? If Jesus is insistent about anything it is the fact that right relations with God depend upon right relations with man.

III

But that is not all. We have not yet begun to sound the missionary deeps of the Lord's Prayer. What of, "Thy kingdom come"? What do we mean when we say it? If we do not mean in the whole wide world, in our own hearts, in the hearts of those whom we love, in the hearts of those who hate us, in the beggar's heart, the criminal's heart, the Negro's heart, the philosopher's heart, in the hearts of all who live and toil, who sin and repent, who suffer and die, to the soul of every last mother's son of all the vast horde that seeks shelter and bread throughout

the length and breadth of this prodigal world,—if that is not what we mean then it goes without saying that we are simply mouthing words whose real significance we have never grasped.

"Thy kingdom come,"—how is it that we have so long failed to see that it is equivalent to "Thy messengers go"? Can we say it, dare we say it unless we are willing also to say, "Here is my money that thy messengers may go"?

Ah, yes, the Lord's Prayer is aglow with the holy fire that consumed a Livingstone. He who hung between the criminals on the accursed tree, though his heart was whiter than Alpine snows; he in whose crimson blood the garments of the saints have been washed; he who went to the lowest depths of ignominy and shame for the sake of a sin-stricken world; he whose dream of world-brotherhood has come to be the foundation of a new age; he who said, "As the Father hath sent me so send I you * * go ye into all the world"—it was he who gave the disciples this prayer. How could it be otherwise than that it should throb with yearnings for world brotherhood, world evangelization and world redemption? The cross looms large in its every utterance. The Great Commission pulsates in its soul. Jesus gave it. It could not be otherwise.

IV

But let us go deeper—"Thy will be done." How glibly and unthinkingly we mouth words which upon one occasion cost the Savior sweat of blood. The moment we stop to consider these awful words we are dumbfounded. They take us immediately to Calvary. They are pitched to that militant chord so significant in the history of the nations—"Go ye."

"Thy will be done"—and where? Here upon earth of course. And how shall the Father's will be done? "As it is in heaven," as the very angels of heaven do the Father's will; they simply have no will of their own, no life of their own, no purposes. They delight only in pleasing the Father. They are simply swallowed up in the life of God. No brush ever obeyed the hand of an artist more perfectly than they the motions of the Divine Will.

"Thy will be done"—and what is the Father's will? Ah, if there were any doubt, the faintest trace of uncertainty! If the Savior had never come, never spoken, never died upon the cross; if he had never risen from the grave; if he had never said, "Go ye"—we might rest in a smug self-complacency. But no, it is as clear as the sharp outlines of some mighty Gibraltar. Even if the Savior had never said, "Go ye," still we would know. We would know because of the spirit of his every lesson, because of the amazing significance of the cross—all that entered into the make-up of his life and message speaks of missions.

The Lord's Prayer is a stark-naked lie upon our lips if it does not send us forth as ambassadors of Christ, send us out upon the world's highways of shame and need. If it does not cause us to consecrate our worldly goods to the cause of world-redemption, it becomes mere camouflage—an effort to fool God.

You do not give to the cause of missions, liberally, gladly, as Christ gave? You do not dream missions, toil for missions, study missions, pray for missions, glory in missions? You do not care about the great missionary undertakings of the church? Your interest is not vital, consuming, passionate? Then do not lightly say: "Thy will be done." You do not mean what you say. Those words do not represent you. You are false when you use them.

V

And what of those lovely words so becoming to needy children: "Give us this day our daily bread"?

What would you think of the man who, though he had ten thousand loaves of bread carefully stored away, refused to give even so much as a crust to the beggars at his gate? Let us suppose that famine were rife, that death were claiming its victims by the thousands, that the above mentioned gentleman possessed not ten thousand loaves but a million, and let us suppose that though he refused to share with the famishing, that though he would not cast forth a single loaf to the perishing souls about him, he still continued to ask for more.

No one who really understands the gospel dare say that the above is an unfair picture of the so-called Christian who is not concerned about missions. It is absolutely fair. Christ is infinitely more than a million loaves of bread to us who believe. He is infinite riches, imperishable riches. He is life, joy, peace. He is love. He is a spring of life eternal, never-failing, welling up from within. We refuse to impart this unspeakable gift to the perishing millions of Christless lands and still ask for more? We are unconcerned about world missions, we care not if famishing souls find Christ? And still we pray "Give us this day our daily bread." What an appalling case is ours!

VI

It is well that the cry for forgiveness follows "Forgive us our debts." For our sin is as deep and as black and as ugly as hell. We owe the world Christ. If France's war debt to America is great still as compared with the debt which even the humblest disciple of Christ owes the world, it simply fades out of sight. The Christian's debt to the world is as great as Christ himself. If the Christian is not doing something to pay this debt, to make known the blessed Christ, his sin mounts up as high as heaven. Is he not guilty of the blood of his fellow men? It was in his power to save them from a

eternal doom; it was in his power to lead them to the fountain of everlasting life; the glory of Christ's everlasting kingdom he might have conferred upon them, he might have taken from their hands the bitter cup of death and placed in its stead the chalice of heaven. He has simply betrayed the holiest, most solemn trust which has ever come to man.

"Forgive us our debts." But this debt is not only owed to the world. What of the debt we who have tasted of the good things of the Savior's Kingdom owe to God? It was this thought which made of Zinzendorf the great missionary he was. He once saw a painting, a representation of the crucified Christ. Beneath were inscribed the words: "This do I for thee, what dost thou do for me?" It broke his heart. All his wealth, all his time, all his talents, all that he was, was placed at the service of the Master. The fruit was the Moravian Church with its world-wide missionary undertakings so significant in the history of the world.

VII

And, finally, what of, "Lead us not into temptation"? Does that too have bearing upon missions? May the writer make reference to a bit of personal history in order to answer that question? He knows something about temptations. He has more than once found himself at the very brink of despair, so fierce have been the battles, so shameful have been the defeats, so excruciating the remorse. But as he looks over the battlefields of his past he is absolutely convinced of one thing. The fiercest battle of all, the most momentous fight was staged when, after a glorious experience of the saving power of Christ, he finally was convinced that there was no escaping the Master's "Go ye." Oh, the agony of those awful days!

Temptation is always greatest where duty is most binding, where responsibility is most sacred, where the possibilities of service are greatest. The world's greatest challenge, namely, the Great Commission, which must ever be regarded as also the world's greatest obligation and sublimest opportunity, will ever be the battleground where the fiercest conflicts with the tempter are waged.

"For thine is the kingdom and the power and the glory for ever and ever, Amen."

"Glory to God in the Highest, on Earth Peace Among Men"

This and other Christmas drawings in this issue, are the work of the Bohemian artist, Ales, reproduced on Czechoslovakian Christmas cards

Japan is demonstrating to the missionary world that—

The Indigenous Church is a Success

The Church at Tennoji, Japan, is a Practical Example

By STEPHEN J. COREY

AN "INDIGENOUS" church is one that partakes of the native soil. In other words it has become "naturalized" and no longer seems to the people an imported thing with all the markings of the foreigner. Such a church is our Tennoji congregation in Osaka, Japan. It is as distinctly Japanese as the kimono or Japanese courtesy or Japanese art. It is a *Japanese* Church of Christ.

This church is Japanese directed. It has a Japanese pastor who does all the preaching. It has a board of officers which conducts all the business and with the pastor makes all the plans. It has Japanese laymen and women who do all the work of the church, from the Sunday school, down through the church Y. M. C. A. and Y. W. C. A., the prayer meeting, the ladies aid, the children's meetings, and the church proper. The missionaries purposely do not work in this church, although they attend. They are visiting brethren and have no part in the working of the congregation unless asked to do so. The organist is a Japanese and the songs used are peculiar to Japanese temperament—either written by their own people or, if by a westerner, selected because of their minor key and Japanese movement. One is met at the door by a Japanese reception committee, and even though there is deference to the foreigner's customs, the greeting is the low Japanese bow. The Japanese feel that this church is their very own. The flowers are arranged according to true Japanese flower arrangement taste, the cadence of the responsive readings is Japanese, the women sit on one side and the men on the other, the preacher wears the Japanese men's kimono and sandals, the members leave their street foot gear at the door and come in with soft "getas" on. The people all respond with "Amen" at the close of prayers, according to Japanese ideas. There is quiet and reverence in the Lord's house, as in their own temples dedicated to strange gods. Visiting is done before and after church. After Sunday morning service, lunch is spread in the back room of the church, and plans are made over chopsticks and tiny Japanese tea cups.

Tennoji is an active church and the people carry on in their own way, and in their own way honor God. Men and women are not used to working together outside of the home, so they have Y. M. C. A. and Y. W. C. A. in the church, instead of Christian Endeavor. To introduce too rapidly our western customs, would cause criticism of the Christian for throwing down the bars. The Y. W. C. A. does its work quietly and in approved Japanese fashion. The Y. M. C. A. meets each week and each Sunday evening conducts a street meeting. Twice a month these young men conduct an evangelistic service for parents and graduates, at the kindergarten. During the summer, especially the cherry blossom season, the young men with their leader, go on long hikes and on bicycle rides, spending Sunday together with the beauties of nature and holding their meetings in the mountains and under the trees. The pastor is a noble Japanese man, growing old now, but sweet-spirited and appreciative of the young life of the church. How the young people enjoy the frequent hospitality of the little parsonage, where they sit on the mat floor, Japanese fashion, drinking tea and eating Japanese cakes, while they pray and plan together for the Lord's work. Once a month the Y. M. C. A. takes the regular Sunday evening

Old pilgrim chanting his prayers in front of a temple at Nara, Japan

church service. The Sunday school has about one hundred in attendance, of which one-half are adults There are good, strong adult classes, taught by laymen of the church and women's classes taught by women leaders. Children's Day is "flower day" according to Japanese custom. Japanese festival days are turned into Christian celebrations and adapted to the spiritual sanctions of Christianity.

The Tennoji Church is self-supporting. The people pay their own pastor's salary and look after their own finances. They take their offering regularly for home missions and then help to spread the gospel outside of their own community. They are self-respecting and believe that one of the main necessities of an indigenous church is to bear its own burdens. Their appreciation of what the missionary and western giving have done for them is deep, but they feel that they are no longer children and can walk alone. The members of the church do the necessary work around the building and take pride in it. Before the communion began, the morning I attended, two of the leading men busied themselves polishing the floor around the pulpit and communion table, where the wet morning and a few children's feet had left marks. Young men and women were busy at various tasks prior to the service. When men are beginning to think of baptism, they begin to help about the church building. It is a sure sign. After they are baptized they are ready to speak publicly for Christ.

The Tennoji church leaders in front of the church. The pastor is the white-haired man in the front row

Japanese and American dress walk side by side on the way to school

Tennoji is a firmly-established church. The missionary might leave—that would make no difference. The church is a part of the land and the life of the people. It is a Japanese Christian church. It is not easy to become such. Tennoji has chosen the harder, but the more apostolic way. The Japanese are poor for the most part, and it would be easier to have a chapel and preacher supported from America. Their way is the way of sacrifice, but it is eventually the only way for an indigenous Christianity in Japan or any other land. It is easy to take money from our loving gifts in America and establish chapels and preaching points and pay the Japanese pastors from America, while they preach the gospel. Missionary work must begin that way, but eventually, and just as soon as possible, the churches must be self-directing and self-supporting. No country has ever been evangelized through subsidies from the Christian people of another land, although evangelization must begin in that way. You ask, Does this mean that the missionary is no longer needed? Not at all. Eighty per cent of the Japanese have never heard of Christ. There is much pioneering to be done. Then besides, the missionary, who in the early days was pioneer, preacher, and full director of the missionary enterprise and the native leaders, is now a counselor, a friend, working with and often *under* the direction of his Japanese brethren. Churches like Tennoji are bringing a new day for Christianity in Japan.

Officers of the Tennoji church and their foreign guests at their Sunday dinner in the church

The One Day Conventions bring to us a fresh realization that we are—

Partners With God

Convention Theme "Christ Leads On" Gives Tone to All Thinking

THE first series of the One Day Conventions is over. Thirteen teams of five or six people each held 112 such conventions in two weeks' time in late October, sweeping all the eastern, central, southern, southwestern, and northwestern parts of the country with their impassioning challenge of a world-wide task. The teams consisted of a missionary, a secretary of the United Society, a field worker, a representative of the woman's work, and representatives of our state and college work.

Results of such gatherings are always hard to estimate. In the first flush of enthusiasm, while the spirit of the challenge is still coursing in our blood, we feel confident that the Kingdom-on-Earth is ripe for the harvest. In the cold gray dawn we may suspect that the reaping will not come with the rising sun, and after a few weeks of the daily grind of life we imagine the ground we left freshly plowed to be barren and stony. We forget that the seed we planted may be sprouting, far down underneath.

Such are the reactions to the One Day Conventions. Everywhere they met with marvelous response, justifying our jubilant enthusiasm. The men, especially, everywhere evinced unprecedented interest in the great missionary program. Requests were made for men's missionary material for study groups, preachers were asking for missionary ammunition for sermons and official boards often attended the gatherings en masse and in some cases assumed as their special charge the missionary education of the men in their churches.

The joint banquets of men and women proved popular, more so even than the separate banquets, and in some cases there were more men than women present at them. The largest convention was at Akron, Ohio, with 600 people registered.

Although much time and thought was given to the preparation of the conventions, both in the general office at headquarters and in the local communities, the only way that the tremendous response can be accounted for is the high spiritual plane on which the gatherings were pitched. The devotional themes in practically every instance were magnified, no hurried or perfunctory message being allowed here. There was a feeling that a period of transition was in progress, from the mechanics of missionary work to the personal and spiritual; a feeling that the heart-searching messages were wrung from hearts bleeding with the need of the task; a realization that we are all channels of God's grace. No wonder the conventions were a success!

Here are a few extracts from typical letters being received from all parts of the country about the gatherings:

From Des Moines, Iowa, W. B. Mathews writes:

We are happy in the team we had for the One Day Convention. I feel that in every way the One Day Convention was a great success. The fellowship and inspiration of the day was at its best. The messages of the team were well received. The attendance at all sessions surpassed my expectations and was as large, it seemed, as a state convention.

W. P. Clark of Fort Dodge, Iowa, says:

Well, it's over and it was a great success. It was at least two-thirds larger than last year and the fellowship was great. Dr. Dye and Dr. Gordon left the people a-thrill with missionary zeal. We had a great banquet; not even standing room for those who wanted to hear and see. These gatherings should be called "Little National Conventions"; I don't want you to ever write or wire me asking if you can arrange one in my church again—just go ahead and arrange it and let me know when it is to be.

This from J. B. Hunley of Walla Walla, Wash.:

Just a word to tell you that we are happy over the One Day Convention. F. E. Smith proved a great team leader. He is a real Christian statesman and greatly inspired us all. C. G. Elsam's messages out of his forty years experience in India were clear and convincing and encouraging to the supporters of the work. The women were delighted with Mrs. Horn. We had fine fellowship with our delegates from other churches. One church had not been represented in any previous convention but had eight delegates. I am sure the influence of these meetings will do much good.

From A. B. Robertson of Ashland, Ohio, comes:

Our One Day Convention at Akron was so good I must make special mention of it. John Booth, the team leader, was never better and he certainly did lead the folk in some mighty heart-searching things. At the men's banquet he was the best I have ever heard. There was no weak spot in the whole team. I have never been in a meeting that seemed quite half so good to me.

T. H. Alderson of Glasgow, Kentucky, writes:

We kept no account of the expense of the One Day Convention and have no idea of the number of letters sent out. The entire cost, however, we are glad to bear. We were so happy to see the fine results from out in the district and I am sure we received many times as much from the convention as we put into it in a financial way. We are glad to have this small part in the kingdom's program.

Bert E. Stover of Parsons, Kansas, says:

Our One Day Convention here was superior in spirit, program and attendance to the one held last year. Our out-of-town delegates numbered 183, about 200 people attending locally. We served 250 at the evening banquet. We are asking to be hosts to the convention next year.

Like Stars in a Dark World

Mrs. Anderson and the Missionary Women

By W. R. WARREN

Once there lived side by side
Two little maids.

AS OFTEN happens, these two were separated and lost to each other when they were twelve. Dr. Moon, the country physician, moved away and his daughter Josephine, whom we now know as Mrs. Stearns, vice president of the United Christian Missionary Society, came into the international life of the churches as Mrs. J. E. McDaniel, a missionary of the Christian Woman's Board of Missions to Mexico, later Kansas state secretary and then national secretary at Indianapolis.

To the same international headquarters as another secretary came a few years later Mrs. Affra B. Anderson, from the secretaryship of Southern California. The two had necessarily had a convention acquaintance of five or six years. Now something like the following dialogue took place: "When I was a girl I had a schoolmate named Affra." "And where was that?" "In Switzerland County, Indiana." "I am your Affra!"

J. W. Lanham, who spent all his long and able ministry in that rural section, preached for the Craig church in those days. In recognition of her talent and cheerful faithfulness, Affra Haskell, her first name from her Swiss ancestry, was chosen organist for the church. Then came George M. Anderson, an Australian recently graduated from Transylvania. Why shouldn't he have such a radiant and accomplished organist as a permanent partner in his ministry? And so it came to pass that she left her father and mother, her three brothers and her old home, and went out on the long pilgrimage of Christian service.

Their first move was only over the Ohio River to Dayton-Bellevue, Kentucky. Then came the far journey to California and the long pastorate at Riverside. Here her ability as a leader became so manifest that she was called to be state secretary, and there again sheer merit led to her being elected a national secretary. Added responsibilities came to her when the United Christian Missionary Society was organized and the leadership of the auxiliary organizations was assigned to her. In the midst of the Golden Jubilee campaign she had to go to the hospital for a major operation. Her vigorous constitution and her invincible spirit brought her back into full service, but never with quite her old time energy and buoyancy. Finally in the spring of 1927 she had to surrender, and this she did without murmur or complaint.

There is not only a full revelation of the light of faith in which she awaited her translation, but also an impressive suggestion to others, in the passages which she had marked in the Moffatt's New Testament which she used in her last illness. These were as follows: Matt. 16:24-27; 2 Cor. 4:6-9; 16-18; Eph. 3:14-19; Phil. 2:14-16.

Mrs. Anderson was essentially and typically representative of the women who make up the missionary societies of our churches. Month by month as the names of those who have finished their earthly labors appear in our In Memoriam column, the stories of their lives and works run in remarkably similar lines. Always there was the devout Christian home, the faithful attendance upon Sunday school and church from infancy, active service and proved ability in one task leading to other and larger responsibilities. Even where there was no change in place or office, the growth of the work was itself a constant promotion. Regularly too we find as of old, "Her children rise up and call her blessed, her husband also, and he praiseth her."

As indicated in one of the passages which comforted her as her time of departure drew near, they "shine like stars in a dark world." Alike as they are in the great essentials of faith, integrity, courage and kindness, they manifest a marvelously rich variation in human personality and combination of graces. There is no monotony among these saints when one really knows them. Each has a different tone of laughter, each an individual way of expressing her abounding love and her unconquerable faith. Happy are the children who grow up under their nurture, the youth who profit by their counsel and the men and women who walk through life in their glorious company! It is not merely a rich inheritance which we have from their lives, but an abiding influence, a continuing light. "Their works do follow them," and "Being dead they yet speak."

Bloom sweetly, rose, shake off the thorns
As she was wont to do;
She who gave roses without thorns—
Sweet roses, fresh with dew.

Sing softly, choir, her tones were soft
And soothing through all pain;
The sweetest notes fell from her lips
When "Singing in the rain."

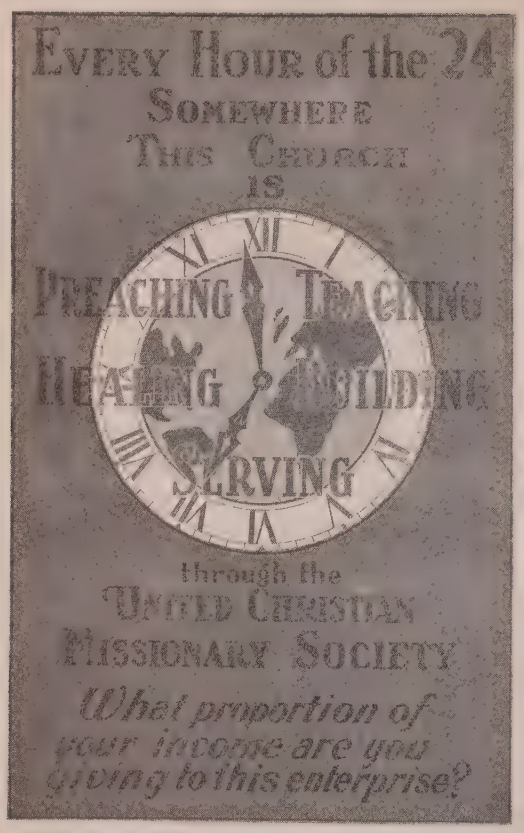
Tread gently, feet, beside her bier,
Her steps were always so,
As firm and straight she walked beside
Her comrades here below.

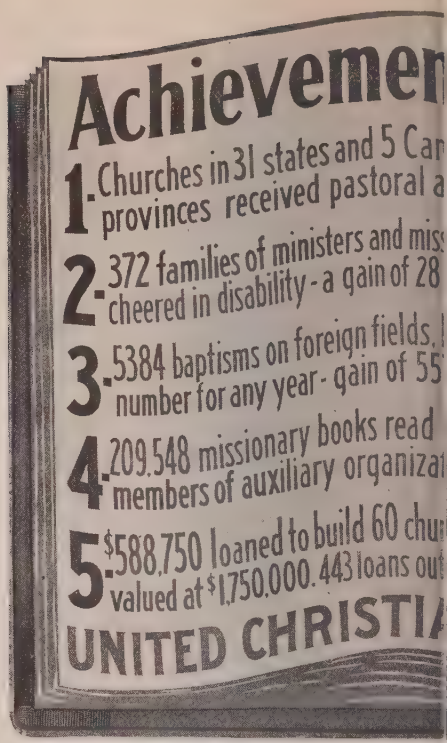
Be calm, beloved, of her a part
God's wisdom do not doubt;
Smile through your tears—she, too, smiled on
When clouds hung all about.

Look up, oh soul, she too looked up
With faith that naught could dim,
And love that glad expression found
In service unto Him.

—FAYE HUNTINGTON PROVINES

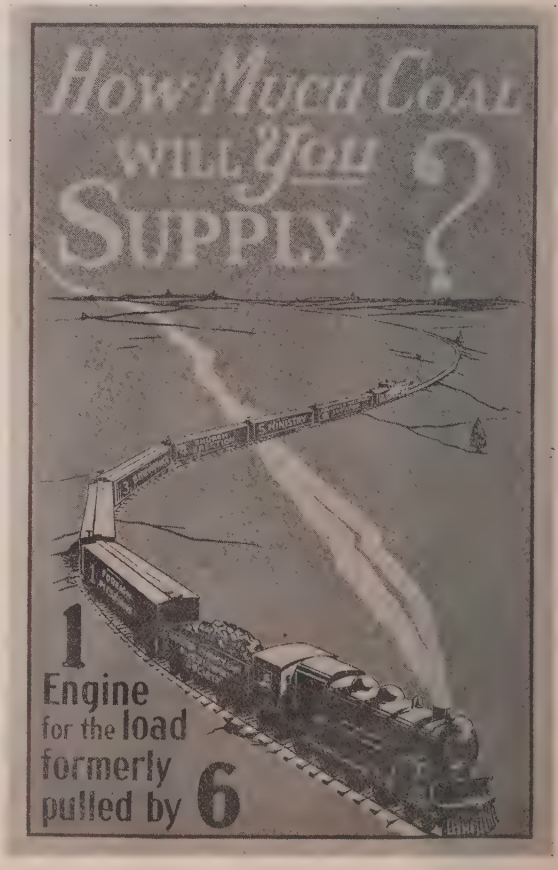
Written following Mrs. Anderson's funeral service, September 7th.

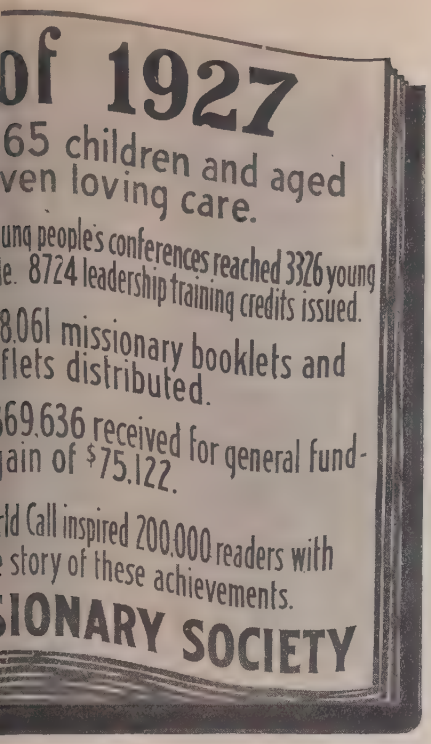



Achievemen
1-Churches in 31 states and 5 Can
provinces received pastoral a
2-372 families of ministers and miss
cheered in disability - a gain of 28
3-5384 baptisms on foreign fields,
number for any year - gain of 55
4-209,548 missionary books read
members of auxiliary organizat
5-$588,750 loaned to build 60 chur
valued at $1,750,000. 443 loans out
UNITED CHRISTIA

For Those Who M

THERE are startling things happening on mission fields today; there are significant changes taking place in administrative work; organizational methods are being altered. We are in the midst of a transitional period, the old order is giving way to the new. Yet does the rank and file of our church membership have the time to study all this? Everyone is living at high pressure, and no matter how deep and abiding our interest and loyal our sympathies, not all of us can afford the luxury very often of the time spent on a comprehensive book, a lengthy article or a lengthier official report. It is for those of us who must read as we run and still feel we are getting a speaking acquaintance with the facts, that a series of posters has been prepared by the United Christian Missionary Society, setting forth the work of that organization. At the top-center of this page is the society's open book, showing its past year's achievements—a terse condensation of the annual





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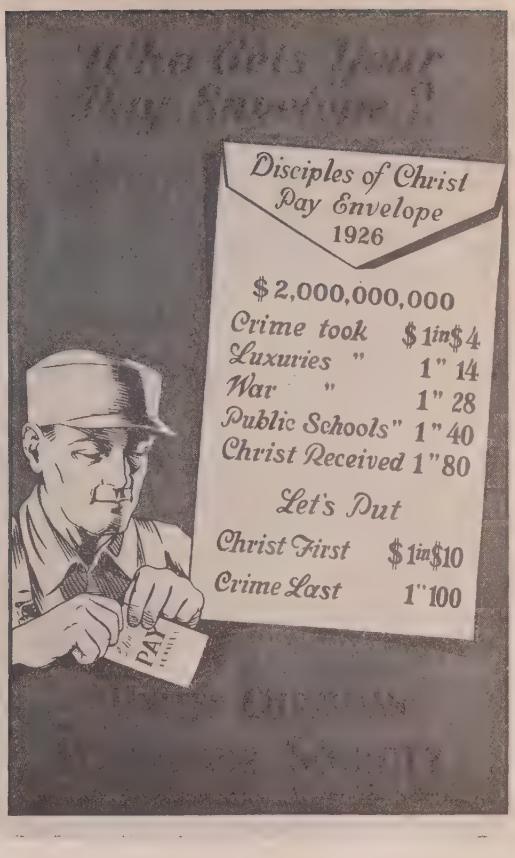
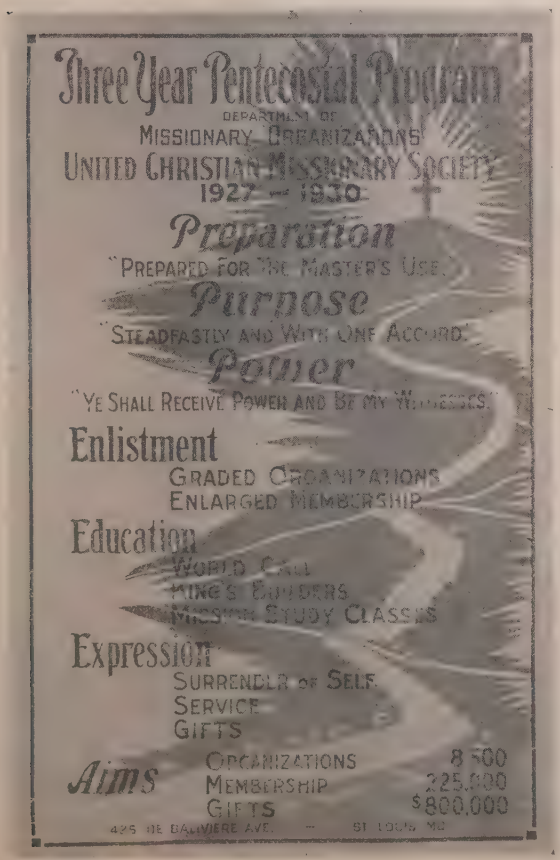




report. At the top-left is a simple, graphic setting forth of the scope of the society's work. For those who do not realize the bigness of the job undertaken by the society, since its formation out of the six old boards, and the corresponding necessity for increased support, this and the poster at the bottom-left will be helpful. As a sample of a trenchant statement of the brotherhood's finances, what could be more effective than the poster at the top-right? The pentecostal aims set by the women will reach thousands by the use of the poster at the bottom-right, who otherwise would never know the fullness of this great feature of the work.

About 2,500 copies of each of these posters in striking colors have been prepared by the United Society for distribution free to the churches throughout the brotherhood. They will prove especially helpful in the every member canvass. Any or all of them may be had by writing the literature department.

When Ma Ling Came Riding By

By PEARL M. TAYLOR SARVIS

Mrs. Sarvis spent fourteen years in China and, with her family, is now in Hiram, Ohio, where Mr. Sarvis is dean of the faculty of Hiram College.

WE HAD spent the day on Ox Head mountain, in the country some miles beyond the great South Gate of Nanking, going out in a *ma-chae,* or "horse-carriage" as the children insist on literally rendering the Chinese. It was spring, and the young orchards and the willows by the little streams were clothed in the annual miracle of crinkled young green. In the valley, brown peasants broke the glebe with mattock and spade, or ploughed their tiny sunken fields with snail-paced water buffalo. In the monastery on the mountain gray-clad priests chanted their ancient litanies before their inscrutable, dust-covered gods, and the drone of their chanting came up to us where we lay under the trees on the hillside and drank in the beauty of plain, waterways, and distant hills spread out below us. The children climbed in and out among the old rock carvings of the shallow caves in the face of the cliff where stately gods, featureless with the passing of time and beaten by the rains of almost a thousand springs, stood silent sentinels, meditating, no doubt, on the brief day of the ephemeral creatures, men, who came to gaze on them year after year through the many centuries.

—*W. R. Warren*

Ready for Another Picnic

Left to right: Mary Alice, David, Alva Taylor and Betty Evans Sarvis

But all spring days end too soon, and now we were on our way home down the valley road winding along the ridge of green hills. It was hot, and the walk down from the mountain top to where the *ma-chae* waited for us under a group of gnarled willows by an earthen brown farmhouse, had been hurried and long. The children clamored for something to drink, and in the universal lack of any safe water to drink, we alighted at a village tea house to refresh ourselves.

The village was a little country "String-town-on-the Pike" of brown mud houses, covered with thick grass thatch. In the dim interior of the one long room of the tea house, earthen floored and ceilingless, a few blue-clad country folk drank their tea at square tables. At one end of the room, a gnarled old woman endlessly fed reeds and grass into the rough, smoking clay stove to boil water for our tea. A barefooted, buxom girl brought us dried and salted watermelon seeds to munch while the kettle boiled. Chickens, pigs and dogs wandered nonchalantly in and out. The scattered guests of the place became warmly united in a common interest in the pale-faced foreigners. They left their tea and watermelon seeds and gathered about our table, staring at and discussing us in their country dialect. The tea was brought, scalding hot, and it was while we were waiting for it to be cool enough to drink that Farmer Djang came in.

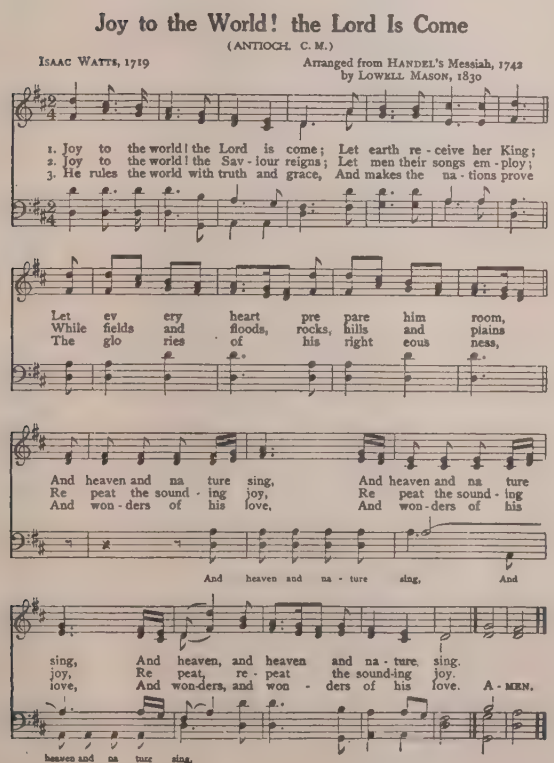
He was past middle age, too wrinkled and careworn for his years. A deep irregular scar crossed his right cheek and extended well back into the side of his head. As soon as he saw us, he came directly to our table, bowing, smiling, and, in proper Chinese fashion, shaking his own clasped hands up and down before his breast. "Foreign teacher," he cried affably, "you have come to the country for a little recreation?" My husband, somewhat wondering at so much cordiality but reassured by the man's eminently respectable appearance and dignified bearing, rose to return his greeting, and after the proper formalities of bowing, polite phrases, inviting, declining and urging had been gone through, the stranger accepted our invitation to sit at our table and drink tea with us. After the tea had been brought for him and all the preliminary inquiries as to name, age, business, number of children had been exchanged, Mr. Djang revealed the true reason for his advances. "Does the foreign teacher know Ma Ling?" he said.

Wherever we go in country places outside of Nanking, we are sure to meet the same question, for "Ma Ling," Doctor Macklin, has been riding these roads on his horse for many years, teaching, preaching, scattering his writings. And when we have answered our questioners that we not only know Ma Ling but are of the same "*hwei*" (mission), our welcome and cordial treatment are assured. So was it now. "Ma

Ling's friends are my friends," cried our guest. "He saved my life. If he had not come, I would not now be here. * * * Do you know Dr. Sloan? Do you know Miss Warner? Do you know the University Hospital? It was here my life was saved. It was they who helped to save it."

Then he told us the story, of how—several years before it was—his house had been attacked by armed robbers or bandits, in the night, and he had been badly wounded trying to protect his family and goods. "*Ai-yah,* the robbers are so fierce now, since they all have foreign guns. In the old days, one could hope to protect himself from them, now *mu ju fah-dz* (there is no recourse)." He had lain for days, ill and feverish from the infection in the wound, receiving no help from the charms of the soothsayers, the prayers of the priests in the temple, or the ministration of the native doctor, who plastered the wound shut with some concoction undreamed of save in the pharmacopoeia of oriental medicine. His family had all but given up hope when Ma Ling came riding through the village, his pocket full of tracts. In the tea house where he stopped to preach, he was told of the diaster. He went to visit the house, and persuaded the relatives to carry the patient into the American hospital which he himself had founded and served for many years. They arrived at the hospital just as the doctor was leaving for home, but he cheerfully returned with the stranger, cleansed his filthy wound, and Miss Warner put him to bed in a clean, long ward full of unfortunates like himself. "Such a clean place, very, very clean." There she and her student nurses had slowly nursed him back to health and he returned home to fill the countryside with their praises.

Very possibly neither Ma Ling nor any of them at the hospital remember either the man or the incident. It was all so a part of their daily lives. But it was the great illuminating, outstanding experience in the life of this earth-bound peasant. As we drove away in the pale sunshine of the late afternoon the crowds of the curious followed us out of the low door of the tea house to watch our departure. The tale was an old one to them, they knew it by heart, but the white strangers are a perennial wonder. They only stared, but Farmer Djang, with clasped hands before his breast, bowed low again and again. "Go slowly, go slowly," he said, "and return tomorrow."


Joy to the World! the Lord Is Come
(ANTIOCH. C. M.)
ISAAC WATTS, 1719
Arranged from HANDEL'S Messiah, 1742
by LOWELL MASON, 1830
1. Joy to the world! the Lord is come; Let earth re - ceive her King;
2. Joy to the world! the Sav - iour reigns; Let men their songs em - ploy;
3. He rules the world with truth and grace, And makes the na - tions prove
Let ev ery heart pre pare him room,
While fields and floods, rocks, hills and plains
The glo ries of his right eous ness,
And heaven and na ture sing, And heaven and na ture
Re peat the sound - ing joy, Re peat the sound - ing
And won - ders of his love, And won - ders of his
And heaven and na - ture sing, And
sing, And heaven, and heaven and na - ture sing.
joy, Re peat, re - peat the sound-ing joy.
love, And won-ders, and won - ders of his love. A - MEN.
heaven and na ture sing.

"Joy to the World"

Hymn Story and Interpretation

S. W. Hutton

JOY TO THE WORLD will be sung at Christmas time in churches of many faiths around the world. By many people it is considered the greatest hymn in the English language. So greatly did Watts, the author, endear himself to the English people that upon his death they erected a fitting memorial in Westminster Abbey in honor of him.

For more than two hundred years, this matchless hymn has served as a channel of worship for many people. Isaac Watts, a minister in England, small in stature and frail in body but mighty in Christian experience, wrote these lines in 1719. He lived at a time when people were persecuted because of their religious convictions and his own father was put in prison for six months because of his belief. Holding little Isaac in her arms, his mother often sat on the steps of the prison singing for the comfort of her husband. No doubt this great hymn writer inherited his love for music from his mother.

The words of *Joy to the World* waited for over a century for the appropriate tune from Handel's *Messiah* arranged by Lowell Mason, a Boston musician, in 1830. Is it any wonder this hymn is so popular, and especially at Christmas time, when we realize that these three masters have poured into it their hearts' best?

Think of the shepherds, the angelic chorus, the crowded inn, the birth of the King of Kings, then read the first stanza of the hymn. Consider if you will, the spread of his kingdom in the hearts of men throughout the world growing continually throughout the ages; think also of the many hearts thrilled with joy because of the coming of the Christ. These give expression to their joy with hearts abounding in love until it seems the very echo can be heard in "fields and floods, rocks, hills and plains." Read thoughtfully each stanza and you will understand the real message of this hymn, reaching its grand climax in the thrice repeated line, "And wonders of His love!"

While the remains of Watts and also of Handel lie sleeping in Westminster Abbey, and the earthly tabernacle of Lowell Mason rests in a cemetery in America, their message in word, melody and harmony abides in the hearts of many Christian believers in each succeeding generation.

Are We Not All Believing Sinners?

Wherein this Congo Missionary Discovers a Close Resemblance Between White and Black

By HERBERT SMITH

Mr. and Mrs. Herbert Smith, Mary Lulu, Maria Okweji and Laura Jane

A CHRISTIAN young man had died. The cause of his death was, a la African, that his wife had been married four times before and whenever she had a baby and that baby began to crawl each husband, in his turn, died. Why didn't they think of that sooner and some of the four men might now be alive, and the woman made to live without so much courting? But I suspect the medicals might give other reasons for this young man's death.

Now we were really sorry that this young man had died. His village was once strong, and now sleeping sickness and other diseases are sweeping it away. If we could get the village to change its habits, and particularly its mode of thought, new life would sweep again through the views of the remaining group.

But even now there would have been no story if the young man had been buried in the usual way. True, some Christians went to work and bought some boards to make a coffin. But having the boards, how were they to nail it together since there was not a nail in the village? It was sundown before the nails could be found. They appeared so suddenly that one had to wonder if the trade case of some white man had not been pulled apart to furnish them. They were bent so badly that it was certain they had held some sort of box together before. But let it pass. Inquisitiveness is a good habit sometimes, but not in Congo.

An offering had also been taken. A man goes around the village with a hat, and all who will drop half a franc or more into it to help with the funeral expenses. If more is given than the funeral costs the church offering benefits.

Now African nights are long. At the Equator they are twelve dark hours. The full moon relieves this monotony for a few evenings each month. Then the drums throb and the night air vibrates with weird African music. Whenever the golden moon floods the village with its mellow light drums will beat and the circle of dancers will drive sleep from their eyes and weariness from their limbs. But there are dances and dances. Some are played just for the vim of life and even these do not always end for the good of everybody. Some dances have no poetry in them at all. They are danced for mythical rites and these may be performed in the full moonlight or in the inky blackness of the African forest village. In joy, in sorrow, in health, in death, the villagers sing some weird chant which tries to soothe or excite them. At the time of the death of one of the group the dance will have its place with music and enchantments to the departed spirits for rest for the one who has just died and for health for those who are still alive. But strange to say it happens most of the time the opposite comes about. The spirits may be at rest but all-night dances are not health promoting exercises. Being excessive they break down resistance instead of building it up.

But the drum throbbed for the most of the night in which the young Christian died. True, early in the evening the Christians sang a few hymns and prayed, but as soon as the village was still for the night the secret rites began and in the early morning the young man was buried near his own doorstep, where he would naturally be a source of infection for his former friends for months to come.

Sunday came and the church was full. The white preacher had something to say about the events of the

week. It was quite clear he did not think this attempt to mix the things of the church with things of the old life was calculated to edify anyone. His reference was quite pointed and no one could mistake to what he alluded. In fact he named the event and sought to show that such things were done not because of faith but that behind all such acts were dread and fear of the departed spirits. He then spoke, as it were in prophecy, as to what might happen in the village if such heathenish rites were continued. There would be more sickness and deaths.

Now the preacher was quite aware that his words might have a very unusual interpretation. African mentality thinks that if anyone tries to tell the future and his prophecies contain omens of evil, that they are sure to come true and the one who speaks may be the party who brings them about. But light and darkness do not combine. The world in the church makes for evil. The things of God and the things that the old African fathers did do not bring about strength. Hence with risk of being misunderstood he denounced the evil customs in a fierce and final manner.

The family of the young man were angry. In fact they were very angry. If the denunciation had been pointed, the reply that came next day, written on a three-page document, was even more pointed. Some very interesting questions were asked. Was the white man present at the scene he described? If not, who was his informant? It was quite clear that, in spite of the fact that they were the ones who brought the mission here, he liked the strangers who had moved in, and hated those who had been the cause of the real good that had been done. They did not mind being called sinners because everybody was in that class. They were doers of evil, at times of course—sinners, if you please, but they were believing sinners. Then why not teach them kindly? Why mention certain events in public in a scolding manner? Were they not living peacefully in their homes and could not they, there, be told of any mistakes that they made?

It was a most human letter. It happened in the jungles of Africa but it has its counterpart every Sunday in London and New York and St. Louis. Whenever attempts are made to limit the power of evil someone is sure to ask, "Just why does the preacher preach these disturbing truths, if they are truths? He had such a splendid text last Sunday, too. With such a beginning he could have spoken such wonderfully kind and helpful things. He really has fine ability and is most useful when he sticks to the gospel, but when he goes off at a tangent, well, who can bear to think about it? He must have known that the events he referred to actually concerned people who were present and how embarrassing it must be to them. We are not any better than we should be, but—"

Yes, yes, sister, brother, friend, sinners to be sure, but believing sinners.

Then there are conferences after such stirring times. Sometimes the preacher seeks a new field. Happy can everybody be, if the preacher can make the great distinction in the minds of the people of the two small prepositions. There is a mighty difference between "in" and "from." The Lord came to save us from our sins and not in our sins. By the one method we try to quit all evil, by the other we try to cleave to both our sins and the gospel.

—C. P. Hedges

Native dancers in Congo

But said the old elder who is beginning to feel the power of the gospel story, "*Nga oetama iso tobwa*" (If you sleep we die). Yes, the preacher can preach if the elders hold up his hands.

A farmer's wife in Pennsylvania recently sent $100 for the work of a mission board. She worked two years to earn the money. Here is how the sum was acquired: $10 in Christmas money, $5.40 for sewing 45 pounds of carpet rags, $30 for seven rag rugs, $22 in premiums at county fair, $20 for eggs laid on Sunday in two years, $5 for bread baked and sold, $1 for onions raised, $6.60 for subscriptions to magazines. What would the Master say of this woman?

Japan After Thirteen Years

By STEPHEN J. COREY

I WAS in Japan in 1914. One wonders how any country could change so rapidly in such a brief space of time. Of course Japan's country life, as far as the labor and living of the people are concerned, has altered but little. But the cities and even the smaller towns, are marked with rapid industrial and physical advance. The outlook and thinking of the people have also passed through a distinct transition. There are those, especially the older and more seriously minded Japanese, who, while recognizing that there has been real improvement along many lines in recent years, are alarmed at the rapid way Japan has taken on new and Western things, and fear for her stability because of the dissolving of old sanctions and standards. There are others who would have Japan move even more rapidly, and are impatient with anything that would slow down her physical transition, or the intellectual urge from the Occident.

While sitting here in a little Japanese hotel, I have been charmed with bits of Italian opera music, coming over a modern radio set from an Osaka broadcasting station. Along with this western music have also come parts of a concert by Fugiwara, the great Japanese tenor, trained in Italy and Germany. He has rendered the quaint but beautiful Japanese folk songs, and just a moment ago closed with the "Volga Boatman" in Russian, coming to his crescendos with a passion and abandon approaching that of Caruso. Think of that in Japan! And as I look out the hotel window, across the tile-roofed houses and even those that are thatched, I can see a forest of bamboo poles, holding aloft radio antennae. Most of these represent little homemade crystal sets, but Osaka is only twenty miles away and all Kyoto is listening in to the music I have heard. In Tokyo, these little poles with their aerial wires seem almost universal. Even humble "six mat" houses have them. This is typical of Japan's transition. Nearly all schoolgirls and many of their older sisters, are dressed in short skirts, modeled from the West. A Japanese woman lecturer in Tokyo the other day, stated without serious contradiction by the newspapers, that the kimono must go, so that the Japanese woman could walk with more freedom and keep abreast of her western sisters.

The streets of Japan's cities are threaded with electric cars and her splendid railroads are rapidly being electrified. One wonders if there is more travel by rail in any land than in Japan. Union stations in the larger cities, swarm with a moving populace, like Grand Central in New York. Wanamaker, and Marshall Field have little on the beautiful department stores of Osaka and Tokyo. When I was here before, the few Ford taxis in Tokyo, were a curiosity and the butt of good-natured jokes on the part of the jinrikisha men, who were all but universal. Taxis are no joke today. They threaten to run you down at every turn and the poor 'rikisha man is gone forever. Only a few of the older and more decrepit remain, for what can they do with their single passenger load and slow dogtrot, in the presence of taxis that carry five people for a yen, (fifty cents) to any part of the city! And so the Sunrise Kingdom has advanced. And intellectually, all Japan goes to school. She is almost education mad.

But the greatest change in Japan is not these outward things. Her soul and conscience are being awakened. Her best men and women everywhere are wondering if she is advancing morally and spiritually, along with these material and educational studies. There is a fear that this is not the case and an earnest, solicitous desire that Japan, in her rapid movement with modern tides, shall have a soul. Here lies the hope for this wonderful little country.

There is another phase in Japan's change. Her leaders are realizing everywhere that Japan has rapidly taken education, medicine, industrialism and material things from other nations, but that now her day has come for a *contribution* to humanity. Yesterday Viscount Shibusawa, the aged sage and benefactor of Japan, granted me an interview of an hour. It came about through the kindly efforts of Imamura San, one of our own Christian leaders, who is very close to Shibusawa through family connections and humanitarian association at the time of the great earthquake. The Viscount said among other things, that he yearned for Japan to take the lead now in marine disarmament, and that he would exert all his influence to have a call come from his own country for a new council between America, Great Britain and Japan to have lesser navies. He also said: "The other day, one of your great American educators said to me that what we needed for better relationship between America and Japan, was more enlightened understanding of each other through education. I replied that I thought this would greatly help, but that we needed something deeper, which could only be supplied by moral conscience and unselfish desire to help each other."

Dr. Souki of Tokyo, head of the National Bureau of Nutrition, has just returned from a journey to Europe and North and South America. He was on our ship coming to Japan. Dr. Souki is a graduate of Imperial University Medical School and has his Ph.D. from Yale. He voiced similar sentiment. He stated that the time had come when Japan must not only be a receiving nation, but a giving one. He went abroad to gain aid for Japan in her food problem, but he also went to contribute what Japan had learned. As a result several South American countries are establishing nutrition departments modeled after that of Japan, and Brazil and Chile have requested nutrition experts from Japan to help them. On every hand one hears in Japan the earnestly expressed desire to make a contribution to the world's needs and, parallel with that desire, the longing for a moral and spiritual undergirding of Japan's own life. This is the change in Japan that gives greatest hope for the future, rather than the material and educational advance seen on every hand.

In the above attitude lies the great opportunity of the Christian movement. In

One of the beautiful scenes of Kyoto, from which place this article was written

fact there is little doubt that Christian influences are largely back of this urge. There are many visible evidences of the strength of Christian conviction in Japan, but likely the invisible influences are equal to those that are seen. Not only are many of the leading men and women of Japan avowedly Christian, but many others are moved by Christian sanctions and ideals. The educational leaders of Japan are showing a remarkable desire for more moral teaching in the schools and it is commonly recognized that only religion has the basis for this teaching. Educators are saying on every hand that education as such cannot save Japan, and that the teaching of patriotism and reverence for country and Emperor does not go to the roots of morality. In the last annual meeting of kindergarten leaders for Japan, the whole program was shaped around moral and religious education. In a more recent meeting of teachers and educators for Tokyo prefecture, it was decided that as the first step toward this end, the teachers must be personally trained in morals and character building. Religion was emphasized as the basis for this. As a consequence the Christian Council of Japan has called together all the Christian teachers in government and other schools for Tokyo district, for a conference on Christian teaching in the schools. The day of barring all religious teaching from public schools and those private and religious schools receiving government recognition, seems to be passing. Of course when it comes to character training through education Christianity has a vast advantage over Buddhism. This seems to be widely recognized. There is little prejudice against Christianity among Japan's leaders any more.

There is a widespread newspaper propaganda for Christian teaching carried on by a well organized bureau of Japanese and missionary leaders. Christian sermons, question boxes, and brief courses in Christian teaching, are printed in a wide-spread way by the secular press of Japan. The Sunday papers are especially used in this way. Nearly everyone reads in Japan and the most remote village receives mail daily. The foundation has been fairly well laid for the new possibilities in beginning to Christianize education in Japan. Christian schools have provided many teachers and professors. Christian leaders must rise to the occasion. They will need to be broad-minded and courteous, and keep this new opportunity free from controversy and attacks on Buddhism, as well as sectarian differences between Christian groups.

Buddhism is awakening to the occasion. The other day a Buddhist Middle School for boys was dedicated in Sendai, an important city of Japan and seat of a branch of the Imperial University. This Buddhist school is to be conducted with government recognition of its curriculum and therefore according to the educational laws of the land, could not have any religious teaching in classes or during school hours. Chapel services of a religious nature are also proscribed under the old laws. But the Buddhist leaders have sensed the change that is coming and the dedication of their school building marked a new departure. The literature of the occasion was Buddhistic, the priests were there in full canonicals, there were Buddhist prayers and a full recognition of Buddhist worship. The program announced that the teaching of religion would be in the curriculum and the government educational leaders were there giving their sanction. Such a thing would have been impossible even five years ago.

What Buddhists do in the matter of religious teaching, Christians can do. Christian leaders will need to be alert. Buddhism has been copying the methods of Christianity rapidly in recent years. When I was in Japan thirteen years ago, they had begun to start Sunday schools and

Left to right: Mrs. Takenshi, teacher girls' school, Osaka, Japan; Mrs. Ira D. Crewdson; Miss Dorhara, graduate girls' school

adapt Christian hymns to Buddhist use. Now they have more Sunday schools in Japan than the Christian forces and they use a regular Buddhist hymn book patterned after the Union Church Hymnal. One Buddhist sect has adopted the evangelistic and preaching methods of Christianity and is carrying on an attempted awakening throughout Japan. We visited the great Asakasa Temple of Tokyo the other day, one of the most frequented temples in the world and surrounded by the grossest superstitions. It was raining, but the temple was packed with humanity. To one side is a preaching hall, seating about 300 people. It was filled with attentive listeners while a Buddhist priest, standing in a pulpit like our own, preached a sermon on "Prepare for Death."

Our Girls' School in Tokyo has been an institution without government recognition, and therefore has had perfect freedom to put Christian teaching everywhere in its courses. The Boys' Middle School has for years had government recognition, so that its students could have the privilege of entering the government higher schools after graduation. Religious teaching in this school had necessarily to be carried on after school hours and separate from the school work proper. This has made Christian work harder, but still the school has had a fine Christian influence and many of its graduates occupy places of Christian leadership throughout Japan. But with the change in sentiment has come new opportunity to do Christian work in this school. During our recent conferences in Japan it was decided to place a strong missionary in the school as director of religious education and religious work among the students. He is to devote his entire time to this effort and his wife will also aid. In this way, aside from the work of Christian teachers in the school and the usual religious activities, which have been a part of the school life outside of the classes, a regular program of Christian work will be constantly emphasized.

Japan is eagerly educating her masses. Her leaders now realize that secular education alone gives no real foundation to a nation's life. They say there must be moral character or education cannot help their nation. Her educators and statesmen are turning to religion as their hope in moral teaching. The hour for the supreme moral and ethical teaching of Christ has come.

If Not China—Then the Philippines

WITH growth of the work in the Mary Chiles Hospital, Manila, Philippine Islands, and the new duties devolving upon Dr. Garcia in connection with his work as a member of the Board of Medical Examiners of the Islands, it became imperative that another man be added to the staff. The Mission happily found just the man for the place in the person of Dr. Roland A. Slater of China, who will probably be detained in the Philippines for at least a year. Dr. and Mrs. Slater were already assisting in a most acceptable manner in the work of the hospital, Nurses' Training School and the religious activities of the Gastambide Church, Manila.

Other Chinese missionaries in the Philippines who have accepted definite duties are Miss Lois Ely, who becomes acting dean of Adamson Hall Dormitory, taking responsibility for the student work and also the work of the Boys' Training School; Miss Laura Lynne Major, who becomes acting president of the Girls' Bible Training School while Miss Vera Adamson is home on furlough; Miss Mary Kelly who has been asked to assist in the teaching of classes in connection with the Boys' and Girls' Training schools and other student work; Mrs. Edna Gish, who is already carrying on a splendid program of religious education in Manila, and has been asked to continue this work for the coming year.

A Friend-Finding Tour

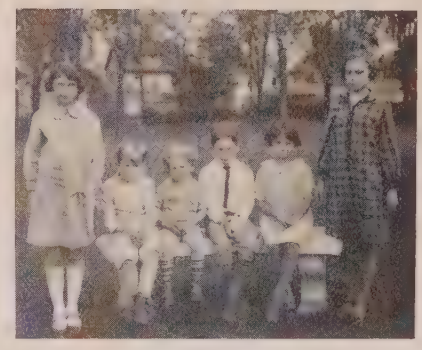
By ORA L. SHEPHERD

SIGHT-SEEING tours are pleasant and popular, but doesn't a "friend-finding tour" sound attractive? I have had such interesting experiences on the trip which led me from one to another of our churches and into homes and offices where I discovered friends of the Cleveland Christian Home—old friends faithful for years past and new friends wanting to share in caring for our dependent children.

The trip started naturally from the Home itself. And there inside those walls, I found a thankful friend, a widowed mother whose first words were, "Oh, I am so grateful to have my little family—my four boys and girls—cared for in this Home. How could I have managed? What could I have done without this help?"

One morning, in a Cleveland Sunday school, I found a friend, a splendid young fellow making good in business. He told me that years before, he and his sisters were cared for in the Home after the death of their father. He said earnestly, "I know I was a better boy and I think I'll be a better man because of the training I had in the Home. I want to make a gift because I'd like other boys to have the help I had."

One afternoon I sat in a room where a group of elderly women were gathered about a quilt. Patient hands were putting tiny stitches into the blocks while reminiscent voices told me of the days when the Cleveland Christian Home had its beginning. How discouraged these brave women were sometimes, how hard it was to care efficiently for the children with inadequate equipment and insufficient funds. Yet they knew that this service, the care of the orphan child, is dear to the heart of our Father, and so these faithful women never faltered. Can we be thankful enough for our pioneers, men and women who have carried on through



Six brothers and sisters kept together at Cleveland Christian Home

the days of discouragement and hardships?

Finding a whole group of friends at one time marks a red-letter day. This Sunday school class of young women said, "Last year we gave $500 for the work at Bolenge. The year before we paid the expenses of one of our missionaries to the Philippine Islands. This year we want to support a child in the Cleveland Christian Home. We are so interested in having each year a special task to accomplish."

I went into one home that I shall never forget! The father and mother are friends to all children because of their love for their little daughter who has never walked a step in the years of her life. But now medical science and skill are giving the hope that some day she may run and play as other children do. And so the parents' thank-offering is a gift toward the support of the little ones in the Home.

After hearing me tell of the ninety children in the Home, the four-year-old son of the minister went home from church and began to set aside the gifts he wanted to make. Some of his precious toys, a portion of the fruit his mother had canned that week. "So that we'll have some, mother, and the orphan children will have some, too!" Bless his generous little heart!

After church one Sunday, a lady came down the aisle to take my hand and ask me to come to see her that week. When I sat in her home, she showed me the picture of her son, a fine young man who went to France but did not come back. The mother put a bill in my hand and said, "A Gold Star Mother gives this that her boy's influence may go on living in some other boy."

And then there was the woman who didn't know she was a friend! When we met, she said, "I'm glad to know you but don't talk to me about missions. The women in this church have pestered me to death to join the missionary society and I'm not going to do it!" "But why not?" I asked. She said emphatically that she didn't believe in sending missionaries or money to foreign lands when we so heartlessly exploit the people from those same countries when they come to America to live: and she named instances in which she felt we are not caring for those in our midst, our own people as well as foreigners. "But," I said, "My dear, if you believe in these obligations and responsibilities, you *do* believe in missions. The money sent to the United Christian Missionary Society by your woman's missionary society not only carries the gospel to ten foreign countries, but it also carries on work in this country among the Japanese, the French and the Spanish-speaking people; here in your own state and the neighboring one of Pennsylvania, as well as in New York City and Chicago. The immigrants are helped; these funds maintain schools to educate the Negro boys and girls, the Indian boys and girls, and the Highlanders; this money helps take care of dependent ministers and missionaries, builds churches in needy fields, cares for our aged people and orphans, and helps to provide religious training for our own boys and girls, some of them right here in your own church." She looked at me wide-eyed, and said slowly, "I guess I *do* believe in missions but I never knew it before!"

After missionary meeting one day, a dear old lady said to me. "There are so many things I *wish* I could do! I can't make a talk, I can't pray out loud, I can't even read the Bible without my voice quavering—but I *can* bake the best cookies! And I'm going to send a big box of them to the Home." She did too and oh! how the children enjoyed those "Missionary Cookies" from that dear Martha who had so longed to be a Mary.

Stolen sweets are best

Patsy and Billy, brother and sister, at Cleveland Christian Home

Christianizing Business

By ROBERT A. DOAN

THE relation of business to Christianity and of Christianity to business calls for close scrutiny when we are considering the status of present-day Christianity. What is meant by the word—"Christianizing"?

In the phrase of a prayer heard from the lips of a great religious leader of our day—Dr. Fosdick—"Oh, God, Christianize Christianity," there is an admission that all that bears the name of Christian is not of Christ. Is it not imperative that those who bear his name come to some understanding of what is meant when we speak of Christianizing business?

When I was in India the mayor of Rath said to me, "Christianity cannot win India until Christian men of means come to India and demonstrate in business their intention to help India unselfishly instead of exploiting her." It does seem that the same requirement holds good with reference to Christianity in the United States.

It is a difficult task to determine some of the principles involved when we consider ways of endeavoring to Christianize business, but undoubtedly there are some principles with which we could agree. The manner of application would vary, but some definite principles are inexorable.

First: *The goal of any business must not be wealth for self.* Jesus enunciated that principle in his interview with the rich young ruler. In many interviews with high school boys it has been discovered that the majority are swayed in the determination as to their life work by the possibility of amassing a certain amount of wealth.

Second: *Any success which comes at the expense of another is unchristian.* The big corporation which sets out deliberately to undersell a competitor who is doing an honest and needed work but who must pit himself against "fly-by-night" competitors who contribute nothing to the upbuilding of the community, is doing an unchristian thing.

Third: *Any business practice which places limitations upon the development of a man's own soul cannot be indulged in by a Christian.* Is this what Jesus had in mind when he told the story of the rich man who built more and more barns to hold the wealth he did not need? And can we deny that many of our business methods justify the statement of that East Indian, Rabindranath Tagore, when he said, "The bartering of your higher aspirations of life has been of your own choice and I leave you there at the wreck of your own souls, contemplating your own protuberant prosperity. The West has been systematically petrifying her own moral nature in order to lay a solid foundation for her gigantic abstractions of efficiency."

It is true that Christianity as an institution depends very largely upon what is sometimes called "big business." There is such an interlocking of the two that it would be disquieting were one to find that consistency should demand that they no longer cooperate. Most of the churches, so far as buildings and equipment are concerned, would be in bankruptcy were it not for the funds received from those we are accustomed to designate as rich. Much of the missionary work in foreign lands would be void of schools, hospitals and workers if sums contributed by the wealthy of our own land had not been forthcoming. Churches, schools, benevolent organizations, Y. M. C. A.'s and Y. W. C. A.'s, libraries, Red Cross relief—all of these in our present economic system depend largely upon business.

Is it right that this should be so? Again we must revert to the first principles.

1. If gifts from the wealthy carry with them the right to dictate policies we can agree that Christian enterprises dare not accept the gifts. If any wealthy business man shall say that by reason of his contribution his word should have more weight than that of another Christian, then his gift ought never have been accepted.

2. As opposed to dictation to the church by the business member, there must be the requirement by the church that his business relations measure up to the standards of Jesus. There is grave question as to the right of the church to accept funds from a man whose methods of business ignore the welfare of his employees, the rights of consumers, or justice to his competitors. The difficulty here is that it is impossible for any man or group of men to judge the motives of another man. However, there are flagrant cases about which there can be no question.

Here is where each Christian, wealthy or otherwise, needs to scrutinize his own responsibility. Can it not be said that one reason for the dulled conscience of the wealthy or "would-be-wealthy" is that so many in the rank and file have a lack of conscience on matters which differ only in the amount of money involved?

Does the housewife who protests at paying her laundress a fair day's wage know how many days on the average her laundress is able to secure work, how many she supports, and how much of a margin she has for sickness, insurance, etc.?

Another case in point is that of the individual who invests his money in a stock company asking no questions as to whether the dividends represent injustice to the workers employed. How many Christian people became wealthy or vastly more well off during the Great War by investing their money in companies profiting by munitions of war?

We might say then, that cooperation between business and the church depends upon the power of the latter to bring the former up to Christian standards, and that whether this is accomplished depends upon the cultivation of a more sensitive conscience in the business ethics of the entire church membership.

Standards are made by public opinion. Whether public opinion is Christian or not depends upon you and me. We all take our Christianity too lightly. It has often been with us a "confession" not a "compulsion." We have been members of a society, not citizens of the kingdom. We shall only bring the man of business to his knees as we, ourselves, fall upon our own in repentance. In the end we can win to our cause those engaged in a prosperous business by a Christianity which presents Jesus' program without compromise or apology.

We cannot consider Christianity and business only in their relation to the individual and his standards. The question extends to nations. Economic and financial questions are largely responsible for wars in our modern times; the incentive of large markets and the maintaining of those already secured by previous wars which constantly threaten the peace of the world.

The United States has now become involved in world finances because of billions of dollars of debts that are due us. American investors hold large amounts of European bonds. Valuable mining rights and trade concessions are being obtained by American capitalists.

Do we not seem hopelessly involved in terrible war possibilities by our own intimate connection with the business of the world? Nothing will save us from a disastrous war eventually except the substitution of a Christian business conscience for a tenacious legal interpretation of our national rights.

Most of all we must labor night and day to establish what we term the international mind, which is but another way of declaring the necessity for the Christian conception that we are our brother's keeper. It is as impossible to solve international business relations without Christ's program, as to solve business relations between individuals or firms without that program.

Lord, God of Love

Lord, God of Love, let us have peace
From war's vain sacrifice give us release.
Grant peace the victories war cannot know.
God of the Ages, Thy mercy show.

. . . . . .

Teach us to learn to build, O gentle Lord,
Not to destroy; but bend each wielded sword
Into a plowshare, Thy fields to increase.
Lord of the lives to be, let us have peace.

God of the fatherless, we pray to Thee.
Father of all of us, hear Thou our plea.
"Peace and Good Will" Thine own wrod increase;
Lord, God of Love, let us have peace.

Board of Education and Work of Our Colleges

Crusade of $1,000,000 launched at Bethany—International debate at Drake—Seventy-fifth anniversary observed by Culver-Stockton College—Athletes at Hiram have high standing scholastically

BETHANY, West Virginia. The crusade for $1,000,000 in behalf of Bethany College began November 15. The purpose of the crusade is to secure much needed dormitories to house students. The present dormitory facilities are entirely inadequate and some of the buildings need remodeling. New buildings will be constructed and $400,000 of the sum is to go for additional endowment.

The crusade is being conducted by the department of endowments of the Board of Education. The crusade has been ratified by the Bethany board of trustees, respective state conventions in the Bethany area, the executive committee of the Board of Education, and the commission on budgets and promotional relationships of the International Convention.

Bethany College has been making very rapid advancements in recent years and, with the additional money asked, will become one of the strongest colleges in the country. Since Bethany College is our oldest institution of learning every Disciple will take a just pride in its growth, resources and influence.

A Bethany dinner was held in New York City at the Prince George Hotel on the evening of September 23. The members of the football team, who had met the Fordham University team in the opening game of the seasor were the guests of the Bethany alumni in New York at the dinner.

Des Moines, Iowa. Dr. D. W. Morehouse, president of Drake University, and Dr. Charles S. Medbury, pastor of the University Church, were among the speakers at the ceremonies incident to laying the corner stone of the new $150,000 Church of Christ building at Ames, Iowa, October 2. This church was organized in 1887 with twelve members, five of whom are still living and three of them members of the present church.

The debating team of college men from Cambridge University in England met the Drake team in Des Moines, Friday evening, October 28. The subject for debate was: "Resolved, That this house thinks that the ethics of the business world are incompatible with sound morality." The debate was the fourth annual event between the two universities.

Eight groups of girls make up the Drake Y. W. C. A., this year, the divisions having been made in order that each group might study a particular interest. The following subjects have been chosen for study: friendship, travel, etiquette, social service, international relations, Christianity, teen-age, art appreciation, the development of charm and personality, and choosing a vocation.

Drake University students are taking advantage of the fellowship suppers sponsored each week by the University Church of Christ. At the first supper, 272 persons were served. The church night program for these Wednesday evening suppers consists of community singing around the tables in the banquet room, a devotional service and three study classes.

A class of Des Moines and Iowa schoolteachers, under the direction of Dean W. F. Barr of the College of Education of Drake University, this summer found that motion pictures on religious subjects give a wrong representation of the Bible in three cases out of every five. Seven-ninths of these pictures, the class declared, were monotonous and unsuitable for use. The aim of the class was to make a list of good pictures for use in school, community or church. The class spent 45 days in viewing from five to seven reels a day.

As is the custom, the single men of Drake University Bible College challenged the married men to a five-inning game of indoor baseball. At the first game the married men made history by winning from the single men by a score of 15 to 4. Although the married men in the college usually outnumber the single men two to one, they have never had a team strong enough to beat the teams of single men in past years.

Lincoln, Nebraska, (Bethany Station). Founders' Day at Cotner College was observed Tuesday, October 4, with an address in the morning by Dr. W. J. Lhamon, of Columbia, Missouri, his subject being "Christianity, A Teaching Religion." In the afternoon a football scrimmage with the state agricultural college was held. In writing themes about Founders' Day some students discovered that the Christian churches of Nebraska, looking toward the founding of an institution of higher learning, designated August 30, 1888, the day of laying the corner stone of the first building, now Aylsworth Hall, as "University Day." However, this day has been observed annuallly on the first Tuesday of October, and since 1921 has been known as Founders' Day.

At their annual meeting on Founders' Day the board of trustees elected officers. E. F. Snavely, Lincoln, was elected president for the eleventh time; Dr. I. C. Munger, Lincoln, was chosen vice-president, and was also made chairman of the executive committee.

Students of Cotner College, through the young people's department of the Bethany Christian Church, are responsible for the Sunday school at the Nebraska State Orthopedic Hospital, Lincoln. Last year the group assumed this work as its social service project.

Clifton Wagner of Rocky Ford, Colorado, a graduate of Cotner College in 1926, was selected by the faculty commitee as the representative in the Rhodes Scholarship competition to appear before the state committee on selection December 10.

Dr. Carl J. Warden, instructor in psychology, Columbia University, who established a laboratory of animal psychology there last year, was mentioned in press dispatches October 11 in connection with an intelligence test he gave to a dog. Dr. Warden, a graduate of Cotner College in 1915, took his M.A., at the University of Nebraska in 1916, and his Ph.D., at the University of Chicago in 1922.

Los Angeles, California. This year California Christian College has a total enrollment of 310. Of this number 209 are full-time college students, the remainder being part-time University of California students. The increase in full-time students is about forty per cent. The vocational register shows that 79 students are enrolled for full-time Christian service, and includes the ministry, mission field, religious education and social service.

The church register shows the Christian church leading with 160 members, the Methodist following with 30, Presbyterian 22, Congregationalist 15, and various communions claim the remainder.

Champaign, Illinois. The 1927-28 school year has begun enthusiastically at the Illinois Disciples Foundation, all the members of the cabinet under the leadership of Lyman Racster, president, cooperating to make this year count in the advancement of the work at the University of Illinois.

Illinois Disciples Foundation was closely connected with the state convention of the Disciples of Christ held in the First Christian Church, Springfield, Illinois, October 3 to 6. During the convention Mrs. Mabel Carlock maintained an exhibit showing in a measure the work done in the Foundation last year.

There are nine classes in the young people's department and the average enrollment is 250. The department is compelled to meet in the high school for lack of room in University Place Church.

Each Sunday at 5:45 o'clock, a young people's luncheon is held in the church, followed by a meeting. Louise Plaster is

president of the young people's society this year, and has planned a program consisting of travel talks, interracial nights and open discussions. About eighty people are in attendance each Sunday at these meetings.

The annual finance drive for the cabinet began October 18, led by L. L. Patterson. The workers were divided into teams under captains, who were responsible for obtaining their share of the $625 set as a goal.

Canton, Missouri. Culver-Stockton College celebrated its seventy-fifth anniversary with a Founders' Day and Homecoming program on October 21. The occasion marked three-quarters of a century of honorable history. The institution has grown to be one of our outstanding colleges so far as equipment, endowment, faculty and academic standing are concerned. President John H. Wood is doing a remarkable piece of work as president of the institution.

There were many former students, alumni and friends present on this anniversary occasion. Dr. H. O. Pritchard, general secretary of the Board of Education, gave the Founders' Day address at the morning session. In the afternoon there was a pageant parade in which not only the college but the local clubs and organizations of the city participated. The parade ended at the football field where the Culver-Stockton football team staged a brillant game against Missouri Wesleyan, who won the game, but not without a hard struggle. Missouri Wesleyans have been state champions for the past two years and are unbeaten so far this season.

Spokane, Washington. President Roy K. Roadruck of Spokane University, who underwent operations for both tonsillitis and appendicitis, has been in the hospital for some time, but is now able to be about his work once more. The effort to raise money for the financing of Spokane University has been delayed because of his illness. The many friends of President Roadruck and of the institution will rejoice in his recovery and, no doubt, will help to lift the great burden which he has been bearing so heroically.

Fort Worth, Texas. Texas Christian University library has expended more than $800 for new books to be available during the present session. Volumes of history head the list, and biology and government claim a large part of the sum spent. This year the freshmen were divided into groups and each group was given careful instruction in the use of the library. They were shown the method of procedure in location of magizines, newspapers, reference books and other books. A general understanding of the rules and the system of the library will be of great benefit to the students.

A three-day session of geologists was held October 28-30 under the auspices of the Fort Worth Geological Society, a section of the Society of Economic Paleontologists and Mineralogists, and Texas Christian University. Two days were spent in field trips and one evening session was held at Texas Christian University, where brief papers were presented as a result of these trips.

Hiram, Ohio. One of the most acute problems in education today centers around the athletic situation. The question of the support of athletes during their college course, the question of keeping athletes eligible to play in the games, the pressure on college faculties from the alumni and student bodies to give men a passing grade because they play on an athletic team—all these and even more serious factors make the athletic situation today one of the sore spots in almost every college administration.

It is heartening therefore, to know that a study made by Hiram College of the athletes during the year 1926-27 shows that the students participating in intercollegiate athletic contests had a higher scholastic average than the men who did not participate. These athletes also compared very favorably with any single group of students in the institution, so far as scholastic records were concerned. Hiram College does not pay athletes either directly or indirectly. Hence, the splendid scholastic showing.

Indianapolis, Indiana. Professor Toyozo Nakarai of Japan, who has completed the work for his Doctor of Philosophy degree at Michigan University, and who was a member of the College of Missions faculty two years ago, is offering courses in the College of Religion of Butler University this year. Although unannounced in the catalogue, his class in Aramaic numbers five and he also has an excellent class in advanced Old Testament Introduction.

During the closing days of October the Student Christian Association of Butler University conducted a conference with Bruce Curry, professor in the Biblical Seminary of Oberlin College, as leader. Professor Curry is widely known for his work among students in presenting the teachings of Jesus. A number of the other colleges in the state of Indiana sent delegates, the Butler students being their host. The conference was well attended and highly successful.

Lynchburg, Virginia. Under the direction of the religious activities committee, and a joint faculty and student committee, the Campus Bible School of Lynchburg College has entered into its second year with a splendid enrollment. A total of 68 students have enrolled in the three classes which are given for credit by Dr. O. J. Grainger, Dean C. Lowell McPherson, and Dean Estalla K. Cochran. Over 60 have enrolled in the class taught by Miss Florence E. Nation, which will study the International Sunday school lesson. A census of the student body revealed that nearly all of the students are regular attendants at the Campus Bible School or one of the Sunday schools of the churches of Lynchburg.

Nashville, Tennessee. George N. Mayhew, a graduate of Lynchburg College and post-graduate of Vanderbilt and Chicago universities, began a new work at Vanderbilt University with the beginning of this college year. He has a place in the faculty of the School of Religion, and is not only teaching but is looking after the welfare of the students in attendance at Vanderbilt who are from the homes of Christian church members. A statement of his work will appear in the January issue of WORLD CALL with a number of illustrations setting forth the great opportunity at Vanderbilt.

Activities of One Month

By BETTIE R. BROWN

ONE contribution that was made by the children of the Christian Orphans' Home, St. Louis, assisted by Miss Sue Kidwell and Mr. Jan Sadlo, was a musical program given for the benefit of the Community Fund at Station KMOX October 25.

Halloween was properly celebrated by a play entitled, "At the Back of the World" from the *Childlike Magazine*, given by the girls. Two of the girls did the coaching. All of the properties were made by the girls and the costumes adjusted by them, and they wrote their own parts. This proved to be a very entertaining affair. The nursery children had their own fun by making masks, pumpkins and decorating the playroom with cats, owls and witches, and learned the story of the first Jack O'Lantern.

We are having semi-weekly rehearsals now for the celebration of Thanksgiving, for a play "The Minister's Dream."

The drum corps meets every Tuesday night. On Tuesday afternoons is the meeting of the Junior Optimist Club which is being conducted under the auspices of the Optimist Club of St. Louis.

We have flag raising every morning at sunrise and lowering at sunset. The color guard is composed of three boys appointed to serve for one week, the carriers left and right guard, help adjust the flag and keep it from touching the ground. The schedule is made out and hangs in the playroom, and every boy is responsible for his part. This activity has brought out all we can learn and know about our flag.

The Humane Knights were lectured to by Miss Heising of the Farragut School on birds. The talk was very instructive and helpful.

Mrs. Johnson and Mrs. Bland of Gower, Missouri furnished our first chicken dinner and Grandmother Bland added $5 to buy milk for gravy. The Sunday school at Gower furnished our next chicken dinner and Cameron, Missouri, comes next.

Station UCMS Broadcasting

THE entire staff of officers, excepting Daisy June Trout and C. M. Yocum, were afield for two weeks in October in the series of One Day Conventions.

President Burnham will preside at the sessions of the Foreign Missions Conference at its annual meeting in Atlantic City in January, as president for this year.

Alexander Paul returned to the office on November 19 after visiting our mission stations in Japan and China. S. J. Corey, who accompanied him on a tour of these fields, went on to the Philippines and on November 15 sailed for India. He will study conditions in that country during the winter and hopes to proceed to Jerusalem for the meeting of the International Missionary Council in March.

The annual meeting of all of our religious education workers will be held in St. Louis December 19-22.

Another honor has come to one of our workers. As a result of the stimulus recently given to the work of religious education in South America, the request has come for the book, *Youth Organized for Religious Education*, by Miss Cynthia Pearl Maus, to be translated into Spanish and made available in Latin America.

An interesting fact brought out during the One Day Conventions in the daily conference with ministers and laymen is that since the churches have been using the budget system instead of special appeals on designated days, ministers have been preaching fewer sermons on missions. Are the people hungry for the old time missionary sermon that used to ring out with such fervor from our pulpits on the first Sunday in March?

At the end of the first quarter, September 30, the treasurer's report showed a profit in the sales literature fund of over $700. During the One Day Conventions approximately $2,500 worth of literature was sold.

A full week's conference for state leaders in missionary societies was opened at Springfield, Illinois, on November 12. There are nearly 100 representatives from the states, including two from Canada, present. This will take the place of the mid-year conference as well as the conference immediately preceding the national convention.

As a feature for the observance of Woman's Day, a pageant, "Perfect Love" has been prepared and sent to all societies. Churches have been asked to be conservative in their requests for missionaries and secretaries as speakers on this day this year, as the series of One Day Conventions is requiring the full field force of the United Society.

"Then and Now," a ten thousand word booklet containing a study in contrasts and growth of the missionary and benevolent work of the Disciples of Christ has been prepared as supplementary material for the current mission study text, *The Adventure of the Church*. There is a simple project suggested at the end of each section that will be found easily adapted and practical for any church to work out.

C. M. Ridenour, who has served for three years as a special Diamond Jubilee evangelist in the northwest under the home department, has resigned to accept the work of city evangelist for our churches in Seattle. Mr. Ridenour has been one of the most successful evangelists the United Society has had in its work and his resignation is received with much regret.

For some time little George Lorraine Eccles, the fourteen months old son of Mr. and Mrs. George Eccles of Africa, had been in very poor health. The doctors of Congo did everything they could for him and then urged his parents to bring him to America for expert attention. The family, together with Mr. and Mrs. H. Gray Russell and their two children, sailed from Matadi on the S. S. "Anversville" early in October. On October 13, following a brief attack of malaria which, combined with his old trouble, was more than he was able to bear, little George died and was buried at sea off the coast of Africa. The family proceeded home where they will spend a brief furlough after which they plan to return to Congo. The prayers of friends throughout America will help sustain the parents and their small daughter in their loss.

Word has been received of the marriage of Miss Carrie Allman, formerly a missionary to China, to Mr. Gilbert King which took place in August in Lexington, Kentucky. Mr. and Mrs. King are making their home at present in Los Angeles, California.

Dr. C. H. Hamilton, who is home on furlough from China where he served as professor in the department of philosophy at Nanking University, is teaching this semester in Columbia University, New York City. His work is given among the courses in religion in the department of philosophy with the purpose of presenting to American students in a cosmopolitan center the thought of the East. During the month of November, Dr. Hamilton broadcast a series of lectures each week from radio station WEAF. The series was given under the auspices of the university extension department. His audiences each week during the month of November were probably composed of 230,000 listeners.

Hundreds of our people who have visited Honolulu have pleasant memories of the hospitality of Mr. and Mrs. W. L. Hopper and their family, and will be saddened to learn of the death of their daughter, Mrs. Alice Hopper Cameron, in September. She leaves five children.

On October 20 the United Christian Missionary Society received a check for $5,000 from the estate of the late C. B. Hudson, Atlanta, Georgia. The gift was designated to be used in the erection of the new building now under construction for the Southern Christian Home, Atlanta.

A recent visitor to our mission stations in the Orient was Mrs. J. D. Case of Rushville, Indiana, president of the Indiana State Woman's Missionary Society, who served as a member of the first Board of Managers and is a warm friend of our missionary work. She is on a world tour with her son Darroll and her sister, Mrs. Martha Grindell.

Tolbert F. Reavis, missionary to South America at home on furlough, successfully passed the final examination in the graduate school of Indiana University in November and was granted the degree of Doctor of Philosophy.

Mr. and Mrs. J. Russell Morse and family, formerly our missionaries in Batang, Tibet, were scheduled to reach New York on November 7 on the steamer "Minnekahda" from England after a hazardous trip across Yunnan Province.

Word has come of the death on Tuesday morning, November 8, of Mrs. Ida Withers Harrison of Lexington, Kentucky, which came as the result of a fall on the street in Lexington two weeks previous from which she sustained leg injuries. Perhaps no woman in the brotherhood has been so closely related to the activities of our organized work through the years as Mrs. Harrison, and her passing will be deeply felt throughout the country. A full account of her life and contribution will be given in January WORLD CALL.

The pictures of former state secretaries, whom we hoped to honor in connection with the October number of WORLD CALL, our State Missions Number, and which were delayed because of the late arrival of the photographs, will be used in the January number.

Glimpses of the Religious World

TWO significant commentaries on Christian America occurring in the last month are worthy of special mention because of their far-reaching implications. At a religious pow-wow in an Indian reservation near Montreal, attended by Six Nations' Indian delegates, the red men decided on abandonment of the Christian religion and a return to the religion of their forefathers. Why? In an interview one of the leaders stated that they needed the sympathy and protection of their forefathers' god, the Great Spirit, in their present exploited condition, the result of the white man's rule.

A native of Hungary, Mme. Rosika Schwimmer, an internationally known author and lecturer, was denied American citizenship in Chicago because, she reported, she asserted she would not kill, even the nation's enemy.

Profound sorrow is felt in many circles at the unexpected death of Arthur Nash, founder of the A. Nash Tailoring Company, but better known as the exponent of the "Golden Rule" in business. His death occurred on October 30 in Cincinnati.

A project of international friendship between the young people of the United States and of Mexico has been prompted by the success of sending doll messengers of friendship to Japan last year. It is the sending of "Friendship School Bags" to the children of Mexico, each bag to contain articles of interest and help in the life of school children. The bags will be sent to Mexico any time between January 1 and July 30, 1928, and will be officially distributed on Mexico's Independence Day, September 16, 1928.

Every religious organization in every city, town and village in every state of the Union is invited to have a share in this good-will adventure. It is being sponsored by an independent body known as the Committee on World Friendship among Children, in order to provide for full cooperation by all interested groups.

The New York Bible Society has arranged for the delivery of 1,000,000 Bibles at its building, 5 East Forty-eighth Street, New York, to be circulated in New York.

This is the largest order ever placed by the society and includes Bibles in twenty-two languages.

The society has always available Bibles in sixty-seven languages and in raised type for the blind.

The 118th anniversary of the organization will be celebrated Bible Sunday, December 4.

The Nanking, China, authorities have announced an ambitious program for the eventual prohibition of opium smoking in China. The scheme is to place such a high tax on the drug that within three years the use of it will have been stamped out.

Government control of all opium is suggested in the plan, which is to be put in force on January 1. The supporters of the idea hope to eliminate the use of opium by 1931.

This prohibition plan differs from America's liquor law in that rather than seek to cut off opium forthwith, the Chinese plan is to regulate its use, gradually diminishing the consumption. The control of its use has been placed in the hands of what is known as the Opium Prohibition Bureau under the Ministry of Finance.

Strickland Gillilan gives this suggestion for friendship with man and God:

I've a neighbor who used to dislike me,
Mayhap he was right—who can tell?
He didn't affront me or strike me
Yet we didn't get on very well,
But was I cast down or despondent?
Nay, though for his friendship I yearned,
There are things to which men are respondent—
From life's open book I had learned.

The heart of a father—I knew it!
Had I not a son of my own?
I knew what to do, how to do it!
I let Mr. Neighbor alone,
Yet I did the man's youngster a favor—
No need telling what or just how.
The father's dislike lost its savor,
And he is a friend to me now.

Do you feel you're shut out from the Great Father's smile?
Do you wish reinstating again?
Just love and be good to His children awhile,
And see what He thinks of you then!

The Greenville, South Carolina chapter of the American Red Cross owns a "loan cow" which it lends to poor families throughout the county who are in need of milk. The cow was procured some time ago when there was reported a pitiful case of an entire family destitute and suffering from pellagra. Milk was essential to their recovery, and a cow was bought by popular subscription, to be owned by the chapter and loaned to the family. Since the recovery of the pellagra victims the cow has been loaned to other needy families, and has been found to be an asset in the relief work of the Red Cross chapter which is the only organized relief agency functioning throughout Greenville County.

Lutheran leaders gathered in Chicago the first week in November for a series of meetings at which was formally started a campaign for a $4,000,000 pension fund for clergymen of the United Lutheran Church in America. It is launched at this time because it was 410 years ago that Martin Luther nailed his ninety-five theses to the door of the Castle Church at Wittenberg, Germany.

This pension movement has been greatly handicapped by the death a few months ago of Edgar G. Miller of Philadelphia, who had been designated at the last biennial meeting a year ago at Richmond, Virginia, to conduct the campaign. Dr. Miller had the plans nearly ready to put into operation when he had a fall in the Pennsylvania Railroad Station in New York from the result of which he died.

"Angelmo" is the name that Roland Hayes has given the institution which he is establishing at the little town of Calhoun, Georgia, for the betterment of the members of his race. "Angelmo" is a contraction of the name which Mr. Hayes uses most frequently in speaking of his mother—Angel Mother.

Negroes have distinguished themselves in all branches of arts and crafts, it is shown in a book, *In Spite of Handicaps*, by Ralph W. Bullock, colored boys' work secretary of the National Council of the Y. M. C. A., just published by the Association. Interesting facts are presented in the biographical sketches of Negroes who have succeeded. Alfred K. Stern, executive director of the Julius Rosenwald Colored Rural School Fund, declares he will include it in 140 school libraries which the fund distributes in the South.

For the first time since the Reformation, one of the largest secular French publishing houses has undertaken to distribute a New Testament to the public. The publisher, Bernard Grasset, Paris, expects to have copies ready for the Christmas trade. According to the Bible Society of France, it is felt that an edition of the New Testament presented in the form of the secular French books and handled by the book concerns not specializing in religious works, will attract many new readers and give new impetus to the propagation of the gospel in France. It is almost impossible to find the Bible on sale in France, except in special bookstores. The new edition, to be called the Library edition of the New Testament, will have about 544 pages and be bound in ordinary paper covers with a wood engraving on the outside. The text will be that of the Synod's Version which has recently been revised.

One of the most significant conferences scheduled for the new year is the Church Comity Conference to be held in Cleveland, Ohio, January 20-22. The purpose of the meeting is to consider questions of comity looking toward the lessening of needless competition between churches of varying communions in their local and national programs.

Missionary Societies

Prayer Thoughts

Our Father, in our thankfulness to thee, we bow our hearts in humility, today.

Thou hast been so good to us, and we come, just as children, to tell thee we are sorry we fail so many times, not so much in doing wrong things, as in leaving undone the good we ought to do.

Help us to be more earnest in our missionary purpose, that we may win other women to help the need of the world everywhere.

The love of Christ constraining us, help us to study daily, that we may have the inspiration that expresses itself in loving service for him. Amen.

Paul's Message to a Native Church

Bible Study: Colossians 1:3-18

WE FEEL quite at home today in the church at Philippi, which was started by Paul in the house of Lydia, the seller of purple. Nor do we feel like strangers in the church at Corinth, which Priscilla helped Paul to establish in the trying days of its beginning. But we do not seem to have any "connecting link" with the church at Colossae. We are very familiar with many verses of the letter Paul wrote to this church, and in the giving of Scripture quotations, as we sometimes do in our services, a number of favorite ones would no doubt come from "Colossians." But what of the story of the church itself?

Colossae was an ancient city of Phrygia in the eastern part of Asia Minor, very important in early history, but dwindling as its neighbor, Laodicea, ten miles away, outgrew it in size and influence. Thirteen miles away was another neighbor, Hierapolis, and these three cities were a field of early missionary endeavor, a sort of forerunner of our county and district work today.

Timothy and Epaphras were the missionaries in this region, which stood on the most important route of commerce and intercourse in the eastern part of the Roman Empire. For this reason new ideas and new thoughts found very ready reception among the people, and the new religion as preached by the missionaries seems to have spread with great rapidity, with the result that grave errors and practices had developed in the churches.

Paul was in prison in Rome at this time, and word was brought to him by Epaphras of conditions in these new churches. Paul had never visited them, but from his vivid missionary experience he could visualize the whole situation. How he must have longed to go personally to preach to them the plain gospel of Jesues Christ, and to endeavor "to straighten things out"!

But he was bound by a Roman chain and his only means of help was the use of his pen—a great weapon in the hands of Paul. So he wrote the letter to the Colossians, which was intended of course, for all the neighboring churches as well.

From the letter, we know that these people had strayed from the straight path under the influence of Jewish teachers, and of a philosophy which tried to find angelic or demonic powers necessary to intervene between God and man. This was an attempt to conserve the current pagan thought of the region generally, and carry it over into the new religion.

So with full heart, Paul wrote his great argument of God the Creator and Father, and Jesus, his son, the head of the church and the one mediator between God and man. Then he closed the letter by placing before the people a true ideal of Christian life and practice.

So in differing words and ideas the history of the church repeats itself. We hear much of the "indigenous church" today, and the missionaries tell us that one of the greatest dangers to the church is the carrying over into the simplicity and power of the gospel story some of the long intrenched ideas of the non-Christian religions.

The letters of these missionaries today,

Prayer for Divine Alliance of Nations

Eternal God, Father of all souls
Grant unto us such clear vision of the sin of war
That we may earnestly seek that cooperation between nations
Which alone can make war impossible.

As man by his inventions has made the whole world
Into one neighborhood,
Grant that he may, by his cooperations, make the whole world
One brotherhood.
Help us to break down all race prejudice:
Stay the greed of those who profit by war, and
The ambitions of those who seek an imperialistic conquest
Drenched in blood.

Guide all statesmen to seek a just basis
For international action in the interests of peace,
Arouse in the whole body of the people an adventurous willingness,
As they sacrificed greatly for war,
So, also, for international good will,
To dare bravely, think wisely, decide resolutely,
And to achieve triumphantly. Amen.

—*Association Life.*

Program for Missionary Societies

Forward Through the Ages

JANUARY

The Church—at Home and Abroad

BUSINESS SESSION: President in charge.

PROGRAM: Leader

Devotions:

Paul's Message to a Native Church, Colossians 1:3-18.

Hymn: *In Christ No East Nor West*

Talk: *Hands Across the Sea*

Forceful Facts

DISCUSSION:

1. What can we learn from the Eastern churches in regard to prayer life—stewardship—beauty—loyalty—sacrifice?
2. How do our lynchings, scandals, divorces, and graft affect their conceptions of Christianity?
3. Is missions real in your church—does it permeate every organization?
4. Name some of the methods used to produce a missionary-minded church.
5. What happens eventually to the church which has no community or world-service vision?

Special: *Made of One Blood* (A reading—or solo)

Report on *Something to Do*

Offering Service

Song: *Master, No Offering Costly and Sweet*

Prayer:

For a spirit of humility—for a desire to give Christ and Christ only—for a willingness to learn from the church abroad—for a greater desire to reach the foreigner within our gates.

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The Adventure of the Church—*Cavert,* Chapter V

New Paths for Old Purposes—*Burton,* Chapter IV

Christ of the Indian Road—*Jones*

Current and back numbers of WORLD CALL.

ack to the native churches, when they ave left their fields of labor, would no oubt form a fitting continuation to the pistles of long ago!

We are anxious and concerned for our hurches in China, today, with the mis-ionaries away. But "God is working is purpose out," our missionaries have faithfully sowed the seed, and if we have faith to believe and pray, God may have a mighty message for us through the churches of China. What would Jesus say, and what would Paul write, concern-ng the prejudice, controversy and self-shness in the "native churches" of America today?

ELLIE K. PAYNE.

Indianapolis, Indiana.

What Unusual Thing Has Your Society Done?

Realizing the close connection between world conditions today and the world-wide program of Christianity, First Church, Oklahoma City, designated their school of missions, held early in October, "School for the Study of World Prob-lems." We congratulate this church on vitalizing the appeal for this period of mission study under so inviting a name.

With the closing of the College of Mis-sions for this year, a number of returned missionaries, as well as missionaries in preparation, are located at Hartford Sem-inary Foundation, where Professor George W. Brown is teaching.

With a desire to have some kind of an organization whereby all members of the Christian Church might meet regularly, a missionary society has been organized with twelve charter members. In this way they will not only be bound together in a so-cial way but be able to keep in touch with our organizational work and have a channel for their missionary giving.

The church women of Lansing, Michigan, are launching plans for a permanent Inter-denominational Council of Church Women, with the usual annual school of missions, observance of the World Day of Prayer, and such other cooperative phases of local and missionary work as should be advanced through the cooperation of women of all communions. Mrs. J. M. Stearns of the United Society gave the opening address at the first session of the new organization.

The missionary society at Greensburg, Indiana, has formed a Sunshine Club which they find helpful as well as interesting. The name of each member of the society is written on a slip of paper and inserted in a capsule and everyone draws one. The person whose name is drawn becomes a "Sunshine friend," who is to be remem-bered all through the year with any kind of service or kindness which may be de-vised. The idea is to keep each person in ignorance of the identity of the one drawing the name, until the last meeting of the year. This year each member has had two friends, one a member of the church, but a shut-in, and the other a member of the society.

In this society the men have charge of two evening meetings each year.

A woman's missionary society with fif-teen members has been organized in the church at Borger, Texas, which is less than a year old. While most of the fifteen have never belonged to a missionary so-ciety before, they are fortunate in having as their president Mrs. E. I. Leach, who was formerly an active member in the Ar-kansas City, Kansas, society. A mission-ary organization for the young people is under contemplation for the near future.

From Mrs. D. B. Titus we learn of a unique Birthday Book party at the church in Watsonville, California. Instead of sending out invitations, it was announced that all who wished to attend must send in their names and state the month in which they were born. The party was held in the evening and the men of the church were included.

For organization a general chairman was appointed, with twelve sub-chairmen, one for each month of the year, the lat-ter grouped in threes, making one com-mittee for each of the four seasons, and there were four large tables, one for each season. Each month was responsible for one number on the program and the sea-sons vied with one another in their ef-forts to excel in decorations and in their part on the program. The decorations and the menus at each table were in keep-ing with the season represented.

At the table representing spring, the March section was decorated with St. Patrick colors and favors; April had lit-tle umbrellas, suggestive of showers, while May baskets were the favors at the May section. Each season was thus represented. The total offering was $55.

Remembering the Natal Days of Those Who Represent Us

December

1. Mary Irene Orvis, South America.
2. Cammie Gray, China; Mrs. Newell Trimble Davis, Africa; Mrs. Mayme Lemina Carpenter, Porto Rico.
5. Oswald Joseph Grainger, India; Myrle Olive Ward, Jamaica.
6. Samuel H. Bartlett, Jamaica.
7. Gertrude Mae Shoemaker, Africa.
8. Percy Doyle Snipes, Africa; Grace Nora Young, Tibet; Raymond Arthur Peterson, Tibet.
14. H. M. Reynolds, India.
15. Donald A. McGavran, India.
16. Dr. Norton H. Bare, Tibet; Mrs. Lottie Jillson Sherman, India; Mrs. Mary Hopkins Smith, Africa.
17. Mrs. Stella Walker Young, Japan.
19. Mrs. Essie Forsythe Robinson, Japan.
21. Ivan Hobert Grigsby, Mexico; Bertha Clawson, Japan.
24. H. Clay Hobgood, Africa.
26. Mrs. Ruth Bunn Matson, Jamaica.
27. Joseph Boone Hunter, Japan; Martha Jane Bateman, Africa; Grace Minnie Tedford, China.
28. Mrs. Dorothy DeLany Macklin, China; C. H. Thomson, India.
29. Lois Anna Ely, China.
30. Dr. William E. Davis, Africa; Lewis A. Hurt, Africa; Mrs. Grace Paul Hendricks, Japan.
31. Stella Franklin, India.

January

2. Mrs. Myrtle King Barger, Africa.
3. Miss Myrtle Furman, India.
4. Mrs. Helen Anderson McGavran, India.
5. Mrs. N. H. Bare, Tibet; Myrtle E. Rockwell, Livingston Academy.
7. Minnie Nicholson, India.
8. Clarence Herbert Hamilton, China.
9. M. C. Vannetu, Indian Mission (White Swan), Washington.
12. Nell Simpson Smiley, India; William Henry Fonger, Philippines.
14. Mrs. Verna W. Garrett, China.
15. Mrs. Mary Sue Havens, Africa; Mrs. Leta Lois Pickett, Philippines; Laura L. Major, China; Carl W. Vissering, India; Mrs. Victoria Ann Byerlee, Africa.
16. Miss Ruth Musgrave, Africa; Charles P. Hedges, Africa.
17. Marion Herbert Duncan, Tibet.
18. Lawrence D. Granger, Porto Rico; Leta May Brown, India.
19. Caroline Eleanor Pope, India.
22. Miss Edna Lick, Mexico; Mrs. Alletta Brokaw Kennedy, Philippines.
23. Mrs. Emma H. Moody, India; Mrs. Mary C. Hunter, Japan; Mrs. Lelah G. Edwards, Mexico.
24. Rose Therese Armbruster, Japan; Ethel Shreve, India.
25. Josepha Franklin, India.
27. Martha Ellis Gibson, India; Mrs. Harriet Gibson Vissering, India.
31. Howard Taylor Holroyd, South America; Grace Utter Learned, Africa.

Echoes From Everywhere

Church Erection Service Appreciated

The treasurer of the church at Sidney, Ohio, sends the following word of appreciation to the church erection department of the United Society:

"We appreciate more and more the helpful and consecrated service of the church erection department. Your help came to us when we most needed it and we realize that other churches have been blessed in the same way. The article in the August WORLD CALL concerning the "Yes and No lists" impresses upon us how fortunate we have been in the help you have given us. We are trying to impress upon the congregation that the best way we can respond to your gracious service is to pay off our debt as soon as possible, and this we are striving to do. We are truly grateful to you."

Along with this quotation should appear a word to the effect that this church has shown its appreciation of the church erection fund and the service it has rendered by retiring its second principal note which will not mature until January, 1928, and has paid a goodly portion of the third note maturing January, 1929.

Tithers in Mexico

The next day after graduation at Colegio Morelos our church convention began. All the evangelists and delegates from the churches were here and we had a fine time. The evangelists gave some very interesting reports of their work. In some places new chapels are being built and in one place rebels completely destroyed the chapel. In one newly organized church the members are undertaking to pay five pesos a month on the evangelist's salary, and he wrote to the Mission to deduct that amount from the salary sent him every month.

There are a surprisingly large number of tithers in San Luis Potosi and in some of the ranch congregations.

MAY WILSON.

Aguascalientes, Mexico.

Helping With The Music

A choir has been organized at the Gastambide Church and has given special music at each Sunday evening service. I have been directing it one hour a week. The work is interesting and I am enjoying it. We are planning to start work on a Christmas cantata soon. I have played violin solos at the Union Church of Baguio and of Manila, at Taft Avenue and at Gastambide.

MABLE BROWNING SLATER.

Manila, Philippine Islands.

Harriet Mae Slater, daughter of Dr. and Mrs. Roland A. Slater. Born in China, she is now breaking hearts in the Philippines

Anent "World Call"

One of our women expresses her opinion of WORLD CALL *thus*: "WORLD CALL is to me just a continued story. When a new issue arrives even my housework is left undone until I have read it through."

MRS. LLOYD REDMAN.

Lamont, Oklahoma.

Where Patience Is Needed

We have a better realization of the distance between America and Batang, West China, as we learn from R. A. Peterson of that place that an order for supplies sent in January 15, 1925, was received in part, June 4, 1927. The order included hardware and paints to be used in repairing buildings at Batang. Much the material was rusted and otherwise ruined. The most complete wreck was a splendid new Hammond Typewriter, which was water-soaked, broken, jammed and otherwise mutilated.

Wema Almost Self-supporting

Since the white folks all got here we have had 163 baptisms. Our teaching force continues small but we are graduating getting a few evangelists and school teachers from the Wema field. The church has been able to pay more than half the pay roll for the year and may reach three-fourths.

E. A. JOHNSTON

Wema, Africa.

Bequests for Hospital

The Mary Chiles Hospital, Manila, Philippine Islands, has recently received from the estate of Dr. Norton 2,444 pesos, with the prospect of about 1,000 pesos additional when a final settlement is made. The hospital has also received approximately 1900 pesos from the estate of Miss Esperanza Tuason, a Spanish friend who died about a year ago.

Hidden Answers

1. Who have recently returned to Ginling College, Nanking?
2. How may we help toward a warless world?
3. What is the work of the department of benevolence?
4. How many teams and how many One Day Conventions.
5. What did Farmer Djang say about Dr. Macklin?
6. How did a farmer's wife earn missionary money?
7. What are some of the changes in Japan in thirteen years?
8. What made the difference in treatment of refugees in the New Hebrides Islands?
9. What honor has come to a teacher in Colegio Americano?
10. Who has made the initial gift to the Pension Fund?

In Memoriam

Mrs. Martha K. Thompson, August, 1927, Centerville, Iowa. Charter member Christian Woman's Board of Missions. Age 87.

Mrs. Julia A. Martin, September, 1927, Centerville, Iowa. Pioneer member Central Church. Probably the first white child born in Iowa. Age 84.

Miss Mattie McCain, September 24, 1927, Bedford, Indiana. Faithful member of First Church.

Mrs. Gladis Maud Beals, October 3, 1927, Tillamook, Oregon. Age 63.

Mrs. Araminda Cluster, August 9, 1927, Jewell, Kansas. Devoted member of church and missionary society. Age 71.

Mrs. Kate Harrelson McLin, July 17, 1927, Princeton, Kentucky. Devoted member of the church for thirty years.

Mrs. Alice Hopper Cameron, September 7, 1927, Honolulu, Hawaii. Loyal to the church and devoted to every good cause.

Dana H. Richardson, October 5, Indianapolis, Indiana. Successful minister Centenary Church. Age 39.

Mrs. S. Roberts, January 30, 1927, Spokane, Washington. Faithful member of church and missionary society.

Mrs. J. H. Curran, May 5, 1927, Peru, Indiana. The church in Peru was largely due to her efforts and she had planned to help buy a parsonage.

Japanese Christian Institute Staff

Back row, left to right: Mr. Kubota, secretary, Ben Watson, superintendent, Mr. Unoura, pastor. Front row, left to right: Mrs. Vickland, assistant, Polly Dye, kindergarten principal, Hazel Harker, director of religious education

Creating An Understanding

At the state convention at Long Beach, California, the Japanese Christian Institute had one-half hour on the program at the Friday morning session. How we did think and pray over what we should put into that half hour. In order to make the most of the time we had the girls come in singing, with two little girls at the head of the line carrying the church and the American flags. As soon as they were in position on the platform they recited distinctly and thoughtfully the 24th Psalm. You remember it begins, "The earth is the Lord's and the fullness thereof" and goes on to a glorious chorus, "Lift up your heads, oh ye gates" and so when they had finished they sang *Light of the World, we hail Thee.* Then they gave the salute to the American flag and after that the salute to the church flag. They sang the first verse of *America, the Beautiful,* while the kindergarten children marched in. They saw, as they came in, several of their Sunday school teachers, so they bowed and smiled as naturally as you please and sang *Jesus loves me, this I know,* first in Japanese then in English. Jimmie Nakamura, our high school orator, made a wonderful speech. Mr. Watson and Mr. Unoura and I had all talked to him about the importance of this opportunity so he put every ounce of his keen brain, oratorical skill and youthful enthusiasm into it. His theme was "World Friendship, the Christ Way." He certainly made a strong appeal for his own people and every alien race in this so-called Christian America and we very humbly accepted the many expressions of appreciation from those who heard our demonstration. The lovely little girls won everyone's good will. They opened their hearts and Jimmie put there a message that we hope will result in a better understanding and treatment of all our new Americans.

HAZEL HARKER.

Los Angeles.

Chinese Christians Carry On

In a personal letter to Miss Stella Tremaine, a missionary stationed at Wuhu, China, but now in the United States on furlough, Joe Wharton wrote from Wuhu, September 5:

"I know you will want to hear from your house. I've just had a great visit there this morning and wish you had been there. When I arrived they were having prayer meeting and all were present from Mr. Cheo down to the humble gatekeeper. Mrs. Chu, the dear old saint, had a list of things she wanted prayed for, and some of the others had requests also. There was a lovely, reverent spirit in the room and we all felt better for having been there. Then when the meeting was over Mr. Cheo and I visited round a bit. School is going with about fifty girls and a few very small boys present. Not bad at all for these times; for you know the soldiers were quartered in the school for some time and were in your house two nights. Your boys' school is open, too, but up to this morning the soldiers were sharing the building with the students. The soldiers told us they would leave today. For several weeks we've had tens of thousands of troops here in the city and every available house, Chinese and foreign, was used by them. There are some here yet, but not nearly so many as formerly. Firing goes on occasionally."

New Books for Approved Reading Course

Devotion

Adventure of Prayer, Thurston ... $1.00
In the Life of the Spirit, Wright ... 1.25

Stewardship

Ownership, Butler ... 1.00
Stewardship Stories (For Junior Leaders), Morrill ... .50

Home Missions

The Lonesome Road, Furman ... 2.00

Foreign Missions

China
New Soul in China, Grove ... 1.00
What and Why in China, Hutchinson ... 1.00
The Goddess of Mercy, Stewart ... 2.00

Japan
Chopsticks and Clogs, Madden ... 1.25

Philippines
Palm Tree and Pine, Eberle ... 1.25

Latin America
Adventures With Christ in Latin America, Miller ... 1.00

General

Are Missions a Failure, Selden ... 2.50
Changing Foreign Missions, McAfee ... 2.00
Missionary Methods in Church and School, Cronk ... 1.50
Qualifying Men for Church Work, Verkyl ... 1.50
Christian Voices Around the World ... .75 and 1.25

A series of six books on six major areas of the world, written by nationals, especially for College Students.

Set of six, paper, $4.00. Set of six, cloth, $6.00.

Keeping the Boys Physically Fit

I am having fifty to sixty patients a day here in Damoh, and hope to work up to eighty or more later. We are having about the same number daily in the boarding hospital. DR. G. E. MILLER.

Damoh, India.

Circle Program

JANUARY

The Unwon Field of Race

HYMN: *Brightly Beams Our Father's Mercy*

PRAYER

BUSINESS

HYMN: *In Christ There is no East or West*

PROGRAM:
Everybody Has It.
Teach Us to Pass.

QUEST HOUR:
1. *How many different races and nationalities are served by our Circle through offerings to the United Christian Missionary Society?*
2. *What opportunities are given these different groups?*
3. *Are there those of another color than your own living in your community? If so, do you feel and act toward them exactly as you do toward friends and acquaintances of your own color?*
4. *Where do they live? Are they allowed by law or public opinion to live anywhere in the community they choose? Have they equal rights in schools, places of recreation, housing, voting, street cars, trains, Pullmans, and so on? If not, why not?*

WORSHIP:
Theme: *Cosmopolitan Christians*
Scripture: Luke 7:2-10
Comment on Theme
Offering
Circle of Prayer:
For forgiveness of prejudices. For service to all people regardless of color class or creed. For forgiveness of social conditions and attitudes that degrade humanity, yet are practiced and tolerated by us. Help us to see world responsibilities.

SUPPLEMENTARY HELPS

New Paths for Old Purposes, Burton—Chapter IV.
Spiritual Adventuring, Conde—Chapter IV.
Our Color Blind Youth, WORLD CALL—May 1927.
Popular Fallacies About Race Relations, WORLD CALL—July 1926.

*Current and back numbers of WORLD CALL.

A Twelve-Months Meeting

By LUCY KING DE MOSS

IN A rare old edition of Hans Andersen's *Wonder Stories* there is a story called "Twelve by the Mail." Tanta-ra-ra! The mail coach came lumbering up on New Year's Eve, just as the church clock was striking and all the people were making merry. In the coach were twelve travelers. Each of them had his passport and his luggage and "they even brought presents for me and for you and for all the people of the town."

"Your name and profession?" the Sentry inquired of the one who alighted first from the carriage.

"I am Myself!" and a capital fellow he looked, arrayed in a bearskin and fur boots. "I am the man on whom many persons fix their hopes. Come to me tomorrow and I'll give you a New Year's present. I'm a merchant. My name is January and I only carry accounts with me."

One by one the strange guests alighted from the coach, giving their seasonal greetings and gifts, until the Twelve Months of the year were there. It is a quaint story written so many years ago that the suggestions for pleasure and activity make one smile.

But—Why not have for the January meeting a sort of

Twelve-Months Meeting

Each month would be represented by a girl or boy bringing a greeting to suit the season and a gift as well. January might bring the gift of 365 days; February the gift of Love; March, the Earth's Awakening; April, Breeze and Showers; May, the Beauty of Flowers; June, Happiness; July, True Patriotism; August, Generosity; September, Loyalty; October, Poise; November, Gratitude; December, Worship. Appoint a committee to draft a pledge to the "Twelve Months" and in this pledge set a standard for your club towards which you will strive through the year. This would not be arbitrary but something to stimulate the spirit and activity of the club.

A Secret Adventure

Get as many large capsules as there are members in your Triangle Club. Write the name and address of each member and insert in the capsules. At the time of the meeting, count those who are present and put as many capsules as there are members present in a basket or hat and shake up thoroughly. Then let each person draw a capsule. The name in the capsule is to be *kept absolutely secret.* This name is the one to whom the one who draws it is to be particularly nice through the year. It doesn't matter in the least whether it is the person whom you would have *chosen* to be particularly nice to—that is the secret adventure!

This is not an experiment. It is being tried out right now in a neighborhood I know. I'm going to give you some of the delightful happenings in the group:

A conversation the morning after the "Secret Adventure" was launched:

A Voice over the Telephone: Good morning; Were you at the Guild last night?

The One at the other End: I certainly was.

Voice over Telephone: Did you have a good time?

One at Other End: *Did* I? Never had so much fun in my life. We started the most fascinating game. Each of us got a capsule with the name of someone on; etc.

Voice over Telephone: That's great!

One at Other End: Who is this?

Voice over Telephone: YOUR CAPSULE! Good-bye.

A note received by one of the members:

I know how interested you are in birds. This little article about strange species of bird that has been found in this co try you may like for your scrapbo

Your Capsule

Another Note:

I have just read the most thrilling bo The title is "Shi the Story Teller," s it is about an old Chinese man who m his living by telling stories on str corners, by the roadside, just anywher and how he learned to tell Bible sto with just the same magic charm that tales of old China had. Be sure to it from the library.

Your Capsule

Birthday cards, friendship cards, clever joke, a conundrum, oh, a thous and one things can be done for t "secret adventure" of yours. But course the whole point of the project lost if one single member tells the na found in her capsule.

Prepare for Guests in February

Some of the guests may be prospect members of the club. The program m be appealing in every way, if they are be won. Some may be from the wome society or the Circle. The various d sions of the program should be guided such a manner as to show thorough p aration and understanding. A hapl ard, hit-and-miss, halting, hesitat handling of the affair will positively sure yawns and what's-it-all-about loo Make your guest meeting pleasur and worth while in every particular.

Native musical instruments used by mountain peoples of the Philippin nose flute and bamboo drum

Program for Triangle Clubs

I have given myself to Thy service. Where shall I serve?—Morrison

Heralds of Christ

JANUARY

HERALDS TO CHINA

BUSINESS PERIOD IN CHARGE OF THE PRESIDENT
Hymn: *Take Thou This Hour*
Prayer
Business

WORSHIP:
Hymn: *O Zion Haste. Stanza* 1
Scripture: Romans 12:1
Hymn: *O Zion Haste. Stanza* 3
Story of Arthur Jackson
Prayer
Offering

TALKS:
He Answered His Own Prayer
Six Hobbies and a Missionary
Triangle Helps from WORLD CALL

TRIANGLE BENEDICTION

SPOKANE UNIVERSITY

How Far Can You See?

By RAY E. RICE

Senior Christian Endeavor Society, Damoh, India

YES, we have Christian Endeavor work in India. Father Clark made three visits to India. His ,st visit to the World Convention in gra in 1909 is remembered by the older hristian Endeavor graduates. He was a reat inspiration to all of the Endeavor- rs of that generation. The general sec- tary for India, Burma and Ceylon came Damoh to visit us a few years ago. ur boys decorated the church and made large welcome sign over the front gate. suppose that Christian Endeavor has een here as long as the mission has een here. I know that David Rioch, E. Benlehr, W. E. Rambo, Miss osepha Franklin, and all these leaders, /ho have been in Damoh, did great work n the field of Christian Endeavor. And o it goes on today under the leadership f the boys.

They have their own officers and their ommittees which function just like the ome organizations do. A boy is ill in he hospital and the flower committee eeps some pretty flowers there. At the ime of the installation of the officers n June, the whole society placed itself n record as willing to aid the new pas- or in every way. Our church at Damoh as called as pastor, B. C. Parker, who as been a Christian Endeavor worker early all of his life. He was one of the aders in this school and as an evangel- st and pastor has always led out in En- eavor work. Our church pays him about 25 per month. One little girl in Texas has sent twenty-five cents per month to apply on the salary of the pastor in Damoh.

When the committees met to plan their work I was much impressed by the outlined program of the missionary committee. They wanted to do something. Some said they could go out in groups to preach. Some said that they could help the evangelists of the station. But the most practical thing that they fell upon was that of sending a group of singers to the outside Sunday schools on each Sunday morning. So you will picture a group of three or four boys going out early on Sunday with the older leaders. They meet under a tree or on a porch of a house and hold their Sunday school. Our boys sing and repeat verses and sometimes help teach the lesson. They feel that they are actually rendering a service in the name of Jesus by means of their Christian Endeavor and their missionary committee.

You would like a look in on the junior Christian Endeavor during their Sunday afternoon service. They almost raise the roof of the dining hall with their singing. Sometimes, I wish that they would sing less but I would not wish that for birds. Mr. and Mrs. John Nathan are the house father and house mother of our boarding school. They attend the junior meeting. But sometimes, they just let the boys carry on their own meeting. Of course the boys appoint their own leaders and committee members. They have one committee which stands at the door and sends boys back if they have not washed their faces, hands, feet and legs. You see the boys wear a shirt with the tail hanging outside of the short khaki trousers. This committee is not on the official list of the ones given by Amos Wells, but the "clean" committee has an important work to do.

At this time we have 175 boys. We had an average of 225 last year but I do not need to tell you the story again. We knew if we were not to end the year with a deficit we would have to keep our number to 175. I have turned many away. I have told the missionaries and workers in other stations that we could not take another boy. I was sorry to have to do this. I have often thought of our societies at home. What would you say if you saw

(*Continued on page* 59.)

Junior Christian Endeavor Society, Damoh, India

Senior Christian Endeavor Topics

December

4. What Is Prayer? 1 John 5:14, 15; Eph. 6:18, 19. *The Missionary Significance of the Lord's Prayer,* December, 1927, WORLD CALL, page 25.
11. Good Mottoes for Christian Living. John 9:4; Eccles. 9:10. *A Cycle of Kindness,* November, 1927, WORLD CALL, page 17.
18. God's Kindness and Our Own. Titus 3:1-8; Matt. 25:35. *There Is a Man On the Cross,* November, 1927, WORLD CALL, page 57.
25. What Does Christmas Mean to the World? John 3:16; Luke 2:8-11. *The Church Shall Swell the Chorus,* December, 1927, WORLD CALL, page 6.

Intermediate Christian Endeavor Topics

December

4. My Responsibilities for Helping Others to Have a Merry Christmas. Acts 3:1-8. *The Things of Abiding Worth,* December, 1926, WORLD CALL, page 6.
11. What Does Jesus Teach About Service? Matt. 23:11-12; 25:40. *The Dignity of Service. Where shall I serve?* August, 1927, WORLD CALL, page 52.
18. Being Willing to Forgive. Eph. 4:31, 32. *The Pentecostal Message Still a Winner.* May, 1927, WORLD CALL, page 51.
25. What Does Christmas Mean to the World? John 3:16; Luke 2:8-11. *The Church Shall Swell the Chorus.* December, 1927, WORLD CALL, page 6.

World Call at Conference

By FLORENCE SMITH, Tonkawa, Oklahoma

As a feature of the evening of dramatics at the young people's conferences last summer, Miss Adeline Goddard arranged for a presentation of the merits of WORLD CALL in a unique manner. In addition to the WORLD CALL songs provided for such occasions a young woman dressed in flowing robes impersonated the magazine. Two white globes were secured from a filling station and upon these a map of the world was painted. The lighted globes made the scene most effective.

I AM World Call. I am the only missionary magazine published by the Disciples of Christ. I am published every month at St. Louis, Missouri. My slogan is: "To inform those who are interested; to interest those who ought to be informed."

From my pages you may obtain reliable information about the actual conditions of our homes and foreign mission fields.

Every conference member should understand the need of the knowledge which may be gained from reading my pages about the Christian effort being carried on in our ten great foreign mission fields, China, Tibet, India, Japan, Philippine Islands, Africa, Jamaica, Porto Rico, Mexico and South America.

Read my pages for the source of information about the use of your missionary contribution. Read my pages for the news about your colleges, homes for the aged and orphans' homes, and immigration work. Every month there is published in my pages a list of the missionaries' names whose birthdays occur in that month.

Many of you young people believe that I am published solely in the interest of the older women. Unfortunately you have gotten this false idea from the fact that I have always been sponsored by the older women.

Youth visualizing the world through "World Call"

In my pages you may find progra helps and suggestions useful to you i your Christian Endeavor societies, cou cil meetings and Triangle clubs. I co tain literature useful in the senior, ju ior and intermediate departments, as we as the adult department of the Bib school.

I can be useful to you in your researc work. Each month, my stories are abou some special theme. I follow this sche ule yearly: My January numbers ar about education; February, evangelism March, foreign missions, April, the mini try; May, youth; June, Children's Day July, patriotism and temperance; Augus church erection; September, home mi sions; October, general; November, rel gious education; December, woman' work and benevolence.

Each month I bring to you a message fu of cheer
Of triumphs of our living faith in land both far and near.
Please introduce me to your friends s they may understand
How faithful Christians everywhere obe his great command
To go and preach and teach his word tha all men everywhere,
May know the blessed love of God, tha casts out every fear.
If you will be my partner true and ope homes to me,
Then you shall have a rich reward an share the victory.

I am his messenger—World Call.

A Signal Honor

By LEONA M. HOLROYD

WE WERE all quite pleased recently by the opportunity which came to Miss Emilia Deseo, a teacher in Colegio Americano for the past five years. Some months ago Dr. Williams of Goucher College made a tour of several South American countries seeking candidates for a scholarship offered yearly by the University Women's Club of the United States to some Latin American girl with the purpose of establishing more cordial relations between the women of the two Americas. This scholarship amounts to $1500 and the privilege of choosing any university in the United States for a year's study.

Largely through the influence of Mr. Aden, Miss Deseo was finally chosen as the recipient of this honor. She is a graduate of the University of Buenos Aires and has been employed for five years both in Colegio Americano and the schools of the city. We feel sure that the committee who has the matter in hand could not have made a wiser choice, as Miss Deseo is a young woman of splendid intellect and character.

A few days before the date of sailing, a banquet was given in the school gymnasium at which Miss Deseo was the guest of honor. A group of sixty, including all the teachers and board members, was present. The faculty of the Colegio presented to her a handsome traveling case filled with all the articles dear to the heart of a senorita. Miss Deseo spoke very feelingly of her appreciation of the privilege which she was about to enjoy, saying that this honor had come not to Emilia Deseo but to the women of Argentina of whom she hoped to be a worthy representative. It is her desire to interpret aright the spirit of the United States to her South American sisters.

Miss Deseo sailed from Buenos Aires on Aug. 11 and has already arrived in the United States. She has chosen to spend her year at the University of Southern California. We are all hoping that she will see and learn the very best that our universities have to offer, as her influence is bound to be so much more powerful with her own people than ours can possibly be.

Christian Endeavor Notes

The West Side Christian Endeavor so ciety of San Francisco, recently had th privilege of entertaining a large body o Japanese students, who were visiting i California to study American ways an American life. On the third Sunday o each month this society entertains th soldiers and sailors of the Army an Navy Y. M. C. A. During a recent visi of the Pacific Coast Fleet the society ente tained one hundred and fifty sailors.

The Sunday school committee of th Christian Endeavor society in Coimba tore, India, conducts seven Sunda schools for nearly 500 children of Hind parents every Sunday morning, and als two schools for Christian children in th afternoon. The missionary committe conducts a service every Sunday after noon for prisoners in the central jail They also conduct sing-song services an deliver stereopticon lectures at the jail The junior committee has charge of thre junior societies and supports an orpha boy in the local boys' home.

A member of one British Christian En deavor society keeps a "sunshine hen." She gives all the eggs this hen lays t the work of the sunshine committee.

Missionary Illustrations for Uniform Sunday School Lessons

ecember 4: Isaiah Teaches Right Liv-g

aniel, the African Christian, shows the Christian spirit

Dr. Daniel Fraser in his *Autobiography of an African* tells the story of Daniel, n African convert who was preparing to reach the gospel. He had scarcely begun s work when he fell ill and died. Yet n his death he preached his greatest and ost effective sermon. Shortly before his eath great grief came to him when his aughter was accidentally killed by a blow rom another child. As Daniel lay dying heathen relative came to ask him what ould be done with the child who had aused the death of his daughter. Now it s the custom of that tribe to listen care-ully to deathbed requests and testimonies. Oftentimes charges of witchcraft are nade, old sores are reopened, bloodshed nd never-ending feuds follow the dying nan's charges. They carry out loyally hese last requests. And Daniel was ex-ected by his heathen relative to demand evenge for the death of his daughter. But Daniel's reply was an effort to sing, "Nearer my God to Thee." Dr. Frazer who was at the bedside says he did not at irst recognize the song of his panting breath but his brother and wife did and hey sang the first verse with him but could go no further for weeping. With painful effort Daniel sang on and then dropped into a quiet sleep from which he never awakened but passed into the glory of his Father. And Daniel in thus refus-ng to ask for vengeance or permit blood-shed effectively taught right living as pro-claimed by Isaiah and the Christ.

December 11: Isaiah Counsels Rulers

God in national life makes a difference

Uganda is a little kingdom in Africa, a thousand miles from the coast. The people were degraded, cruel and vicious. Missionaries attempting to enter the country met difficulties of every sort. Of the first three to reach Uganda two were murdered and the third stayed on a year alone until he was joined by Alexander Mackay. At times King Mtesa was friendly and again he led outbursts of cruelty and vice. In four years only five converts were baptized. Mtesa died still undecided about Christianity but the influence of the missionaries prevented the wholesale slaughter of people and orgies of vice in connection with a king's death. His son, Mwanga, was cruel and vicious. He killed native Christians and later some of the missionaries and led repeated persecutions of missionaries and native Christians. Finally he became friendly and asked for more teachers, but to the end of his days proved a trouble and an uncertain quantity. But his son became a Christian and Uganda became a different land. A Christian king ruling over a Christian people makes a difference.

Another conspicuous example of God in national life is shown in the New Hebrides Islands. A volcanic eruption in 1913 destroyed a mission hospital and endangered many lives. The mission motor boats landed many refugees on a nearby island where they were cared for by an old native chief and his family. The old chief told the missionary of a similar disaster years before and how the survivors had landed near where they now stood.

"What did you do with them?" asked the missionary thinking of the kindly treatment of himself and his refugees.

"We ate them," replied the old chief.

"But why did you act differently this time?"

"Jesus had not then come to our Island," was the explanation.

December 18: Review

December 25: Christmas Lesson

The Prince we want

A woman in India had learned that she was a sinner and that God is holy. She knew that God cannot pass by sin and yet she did not know how to make her life right. She often said, "I need some prince to stand between my soul and God." After a while she learned that the Bible contained an account of a Savior who had died for sinners. She could not read so she asked a *pundit* (teacher) to read the Bible to her. He began at the first chapter of Matthew and as he read the genealogy of Christ the woman thought, "What a wonderful prince this Jesus must be to have such a long line of ancestors." Princes and their lineage were appealing and familiar ideas to her. Then the *pundit* read, "Thou shall call his name Jesus for he shall save his people from their sins." "Ah this is the Prince I want," she cried, "the Prince who is also a Savior and can save me from my sins." *Adapted from The Expositor, March* 1926.

Livengood News

By Fay E. Livengood

SEPTEMBER is almost half gone and it has not been so bad as this month usually is. The transition from rainy season to cold season usually brings with it some hot sticky weather during which people suffer much from fevers and sore eyes. Both of these latter have been in evidence but the weather has really been quite pleasant and the mornings are beginning to have the tang of approaching fall. We had a lot of rain at the end of August and we may get a little more. Even so we are considerably below normal and the rice crop will not be as good as it ought to be.

I have just returned from the annual Mid-India missionary meetings at Jubbulpore. There seems to be a feeling that we have paid too little attention to the educated people of India as the outcastes were so much easier to win. All of the missions seem to be more or less suffering from lack of funds. Samuel M. Zwemer is to be in Jubbulpore for a week near the end of November and I hope to go and hear his lectures.

While in Jubbulpore I saw Mr. McGavran several times. He is feeling much better but is still weak and will have to be content to do but little work for some time to come.

The commissioner recently gave us Rs 500 and the government has given us Rs 1,000 to start a herd of milch cows for the Sanatorium. Also a well-to-do Scotchman is considering giving us money for a new cottage ward which will be suitable for Europeans or Anglo-Indians. Other missions are making inquiries as to how they may cooperate with

All dressed up and ready to go—somewhere. Cornelia, daughter of Mr. and Mrs. Fay E. Livengood, Damoh, India

us. I hope that we shall be able to keep in the way of progress for this is the only tuberculosis sanatorium in this part of India.

Our little daughter, Cornelia, continues to make great progress. She is well all the time and is a great joy and comfort to us. The other day she had a hard fall which hurt the back of her head. The next morning she noticed it was raining so she said as she rubbed the back of her head, "Water falling! Poor water! Poor water!"

Another point of progress that is brought vividly before our eyes is in the general standard of living of the people. They are wanting better things and they are getting them. Our cook who draws six dollars and a half a month has a bicycle, a camera and a phonograph. His friends seeing what he has are eager to get similar things for themselves. One of the members of our Christian community has recently bought a secondhand Ford which he is running for hire and seems to be doing well with it.

A peculiar state of affairs has come to pass as a result of Christian teaching. Some of our Indian men have a great grievance against the kind of education the mission is giving the girls here. They say that formerly if a man found it necessary to beat his wife she took it in the proper spirit and mended her ways, but these girls from the mission boarding schools are different. They do not submit happily to being beaten. In fact they sometimes strike back or report to the missionary or the church council, or even run away. Just a few days ago a young bride took the train and fled from here simply because her husband insisted on beating her up frequently. He now thinks that she has been a very undutiful wife. Some Indian churches have tried to discourage the habit of wife beating by fining the man, but so far our church here has taken no definite steps. In fact one of our elders remarked the other day that it was a pity a man could not indulge in a little home discipline without having the neighbors try to interfere. However they will have to get used to the change. The women of India are coming to realize that they are something more than mere chattels. Formerly the law could not touch a man for beating his wife so long as he did not kill her. Then a law was made that he could be prosecuted if any bones were broken, or if more than a certain number of square inches of surface appeared bruised. Now any woman who wishes to go before a magistrate can do something about a beating even if not bruised or fractured. The other day I saw the local magistrate fine a man five rupees for striking his wife.

Our Christian community had an addition who is a rare specimen in this part of the country. He is a young Gurkha, native of Nepal, who calls himself Mr. Deera. He has very Mongolian features, served in the army during the war and can make a beautiful military salute. As Miss Franklin's motor driver went away and Miss Brown and Dr. Lutz have taken over the car and wanted a driver, they are giving him a trial. He says that he has had experience with many makes of cars but has never driven a Ford before. He became a Christian about five years ago at Ranchi and seems like a hard worker and quite pleasant so he may make good on his present job. He seems to be a fast worker in other directions too, for one of our Christians came to me today and said he was considering giving his daughter to this young man in marriage.

Our lecture course has been a great success. We have found that a good many of the villagers will get out to a meeting in the community house between seven and eight in the evening. This fact gave brain wave to the prayer meeting com mittee so after this we will have our mi week prayer meeting at seven o'clock Wed nesday evening in the community hous instead of at five o'clock in the church.

Last Sunday evening we took a picni supper along and started to drive out t Kotmi to visit the Madsens. However rained for a while before we started an about halfway out we had to stop on a count of mud. We therefore sat in th car and ate our lunch. We turned th two leaves of the windshield flat to mak shelves and placed the carbide lamp on th upper shelf for light. It was really very cozy picnic party. Our servants can not understand why we should go off t eat in such a troublesome fashion whe we have all the conveniences at hom They call our picnics "crazy dinners."

A Wonderful Record

At First Christian Church, Fort Wayn Indiana, there have been additions ever Sunday but one this year. This congre gation has sent seven of its young peopl to college, three of whom are preachin One is now pastor of the new Fourt Church, Fort Wayne. The other four ar preparing for definite Christian servic

Presenting "World Call" through posters

At the convention of Maryland, Delaware and District of Columbia churches in Washington City last summer, a "World Call" luncheon was given. In addition to the enthusiastic program provided, attractive posters made up of pictures taken from "World Call," represented the different types of work featured month by month in its pages.

Where Children Must Come First

THE following extract from a letter written by Mrs. Ray E. Rice from Landour, India, where she had gone om her home in Damoh, will indicate me of the sacrifices which it is necessary r a missionary wife and mother to make that country:

Now we are in what I call our prison. f course it is not as bad as that, but is not the most desirable state in hich to live. We are up in the moun- ins again, where it is necessary for us live part of each year, on account of ie climate and for the sake of the chil- ren's school. Yesterday Katherine May aid, "When are we going to Damoh? I idn't want to stay here so long." That xpresses the way we all feel. It isn't bad for a while, but one gets tired f it. However, we have no reason to e tired of it yet, as we have not been ere even two months yet, and the chil- ren must stay seven months more. Of ourse it is not so bad for the children school, as their interests are here. I ink now that after the rains are on roperly, Katherine May and I will go ack to Damoh for a couple of months, nd then return later for two months p here again. We have quite a good ormitory for the boys here at the school, ut of course I do not like to leave them or too long at a time. It is a very un- satisfactory life trying to divide one's self between two responsibilities.

The boys seem to be enjoying their school work very much. Donald is in the fifth grade and Thomas in the first. Donald is beginning to talk a little in French, which is his third language, at nine years of age. Thomas is so inter- ested in learning to read that in the afternoons when he is at home, he wants me to help him all the time. Katherine May had her third birthday last month, and she doesn't see now why she can't go to school. She keeps busy and happy all day with her dollies.

I have had a very busy time since I came to the hills this year. I had the Miller girls with me for six weeks, as their little brother had whooping cough, and his parents felt that it would not be a good thing to bring him up to this cold climate so early. So they, to- gether with our own three have given me a family of six to keep house for. I am doing my own work this year, as I usually do in the hills, and as I said before, keeping house in this country where things are so inconvenient and where so much has to be done is no small job. I have to walk to the bazaar to do all my buying of fresh things. Bread, meat, eggs and milk are brought to the door. In addition to regular housework, I have had a lot to do in fixing up this house. It was very poorly built and has not been properly kept up, and so was in a very bad shape when we came this year. Mr. Rice had ceilings put in two rooms which had nothing above, except the galvanized iron roof. Then we had to do various other repairs, and besides all the necessary cleaning, I have painted the stairs twice, the railing and a boarded-up side of the stairway, as well as twenty-six window frames and doors. It has been a tremendous job, but I am glad that it is now finished and I hope to have some time to study Hindi, and do some real missionary work.

Negroes and Prohibition

"IF WHITE men divide on the reten- tion of the eighteenth amendment, the Negro will take the side of pro- hibition and help to save the nation," promised Dr. H. H. Proctor, pastor of the Colored Nazarene Congregational Church, of Brooklyn, in a recent address to the colored people of Chattanooga, Tenn. "Prohibition is here to stay," he con- tinued. "I want my race to be superior to the white race in observing the pro- hibition law. The Negro has never yet fought against the Stars and Stripes, and he never will. He will support the presidential candidate who stands behind the eighteenth amendment."

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"HAPPY CHRISTMAS LITTLE MISS TOKYO"

By Lucy King DeMoss

"IMAGINE, if you can, the delightful fluttering of my heart, honorable Family and Friends in Japan, when I heard this wonderful greeting—'HAPPY CHRISTMAS, LITTLE MISS TOKYO,' from the children in America. And then imagine—but this you could never do—my great astonishment and fright, when the same gay voices cried 'SPEECH! SPEECH!' and I discovered that they meant for me to address them. As quickly as I could I controlled my nerves and my voice and said something like this:

"'Very Honorable Children of America, I am one of the Fifty-One Friendship Dolls, sent by the children of Japan to the children of America. As you know, perhaps, there is one doll from each of the prefectures, or, as you would say, "states," of Japan. We were made by a very famous Japanese doll artist. The wardrobes we bring with us, including the *hasamibako* (second-best) are the most exquisite of their kind, the kimono having been made by the Takashimaya, one of the largest silk stores in Tokyo, each one having a different design and bearing a family crest. Our toilet articles, such as bedding container, sewing box, desk, and other things, are the finest of black lacquer with beautiful designs in gold. All of our household furniture is marked with the family crest in gold.

"'Before we left Japan we were given a number of farewell parties by the children of the schools, who gave the money to pay for us and our belongings. Now usually at children's parties there are only children present, with of course a few mothers or aunts or teachers, but at these parties, I would have you know, there were very important grown people in attendance! Besides some of our own officials, there were a number of people from the "foreign community" in Tokyo (you know Americans are "foreign" when they are in Japan, just as we are "foreign" when we come to your country). At these parties there were some things said that made the fifty-one dolls feel pretty serious. We were told that we were to carry friendship greetings from Japan to America and these greetings were written by the Japanese children themselves to you. They thanked you for the lovely dolls you sent to them for the Dolls' Festival in March, and wanted you to know that these dolls

were being treasured by thousands of little girls, who have a very loving feeling in their hearts for you. In the name of these little girls of the fifty-one prefectures of Japan (and all the children of Japan), I bring you greeting and thanks.'

"What do you think of that for my first address on American soil? I sat down with a warm glow of satisfaction, I assure you.

"There was a good deal of applause and I bowed once or twice in the usual Japanese way and then sat politely waiting for the next happening. My mind was so busy with the speech that I had just finished that I give you my word I hardly realized that one of the children was addressing me!

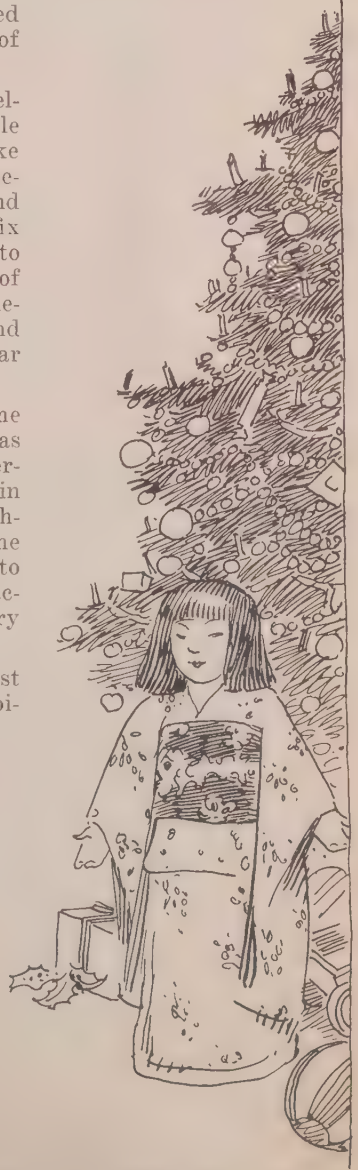
" 'In the name of the children of America, we welcome you, little friend from Japan,' said a dear little girl (amazingly white and pink and gold she was, like the American children in Tokyo). 'We know something of your playtimes and your study times and your very interesting holidays. It must be fun to fix the doll shelf for the Dolls' Festival in March and to fly the great paper fish for the Boys' Festival of Heroes. We know that in the first month you celebrate New Year's, with processions and games and visiting among your neighbors. All through the year you have feast days and holidays.

" 'Christmas is our happiest holiday. We love the surprises, the gifts, Old Santa Claus, our Christmas fairy, the carol singing. We love the lighted evergreen Christmas trees, telling us to keep ever green in our hearts the real meaning of Christmas—the birthday of the Christ Child. It is in his name that the children of America welcome you. We are glad to share with you our Christmas happiness and we accept the greetings and gifts you bring with very friendly hearts.'

"I think I shall find out more about the Christ Child, since the thought of him brings all this happiness to children."

Lovingly,

Miss Tokyo.



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A Gala Day at Dallas Fair

By MRS. E. D. VAWTER
Superintendent Juliette Fowler Homes

CHILDREN'S Day at the State Fair of Texas is one of the big events of the year. A holiday bountiful of good times, and as one girl said, "tired feet."

Even the merest stranger would have to wake up to the electric spirit through the house. Everybody hurrying, no one quite able to settle to routine work, everyone laughing, talking and calling back and forth. The real topics are: Who they are going with; what they are going to wear; what they are going to do; what devices they are going to ride. Armed with free street car tickets, the courtesy of the Street Railway Company; free gate tickets, the courtesy of the Chamber of Commerce; fifteen or twenty free tickets to the riding devices on Amusement Row, the courtesy of Eugene Pearce, the owner of the devices; change to spend, all earned through the year. Some last-minute fellows rushed round the evening before, hunting neighbors' lawns to mow, shoes to polish, or rugs to clean for the matrons, to make their spending money for Fair Day activities.

From the minute they are out of bed enthusiasm runs high. From eight to nine o'clock they are off in groups of four, five or six particular chums going together for a day filled with happiness and excitement. Each group chooses its own course. Some go directly to the fat stock show and thoroughly enjoy the cattle, horses, hogs, dogs and chickens. Others pass that up entirely and love to wander through the art exhibit halls, the textile halls, and boy and girl club exhibits. Still others hasten to the automobile exhibit, and come home talking straight eights, four wheel brakes, keen sport roadsters, quoting prices on all the most appealing models. One boy said he spent the entire afternoon among the tractors and all types of farm machinery, and we had quite an interesting talk about the new things he had seen and the improvements made in many old ones.

Many groups head straight for the riding devices. All day long they hurry back and forth from exhibit hall to exhibit hall, pop corn vendors, ice cream stands, and hamburger dispensers vie with each other in popularity. Then the suggestion comes, "Say, let's go to the Fun House," and here, indeed, they have hours of rollicking fun. The older ones claim "Lightning," the high and swift riding device, the real thrill of the occasion. With the grand-stand performance and the spectacular fire works comes "the end of a perfect day." From six o'clock till eleven the groups come trooping in, tired but happy.

It's "Say, how many times did you ride Lightning?" "Three." "Say, kid, you are slow, I rode five." "That's nothin', I rode nine full trips." "Did you go in Fun House?" "I say I did." "Did you fall down in the barrel?" "I didn't do a thing but sprawl all over it." "Did you see the eight-foot man?" "Well, say boy, did you see the big ox? It was the biggest thing I ever saw with a skin on." "It couldn't have been much bigger than a hog I saw. I bet he weighed as much as our truck." "Wasn't the horse race keen? Couldn't that little sorrel run?" "I didn't see that, but did you see the machinery and automobile exhibit? It was the keenest thing I saw." "It wasn't half as interesting to me as the agricultural and fat stock show. I could have spent the day there."

On and on goes the merry badinage, each group insisting they had the keenest time. All talking and laughing at once. Each trying to tell some particularly interesting or thrilling experience. Tired as they are, they are reluctant to say farewell to a day full to the brim with varied experiences, happiness and thrills.

They finally troop away with "Good night, Mrs. H. I surely had a good time." "Good night, Miss B. We have surely had a lovely day with you." "Good night. I've sure had a full day." "Let me go with you next year." "Venture on going with Mrs. C. next year, for I know we had the most fun." "Oh! you are just funny, you just think you did we've been with Mrs. Y. for seven years and we always have the best time. Mrs Y. may we go with you next year?" "Good night." "Good night! see you in the morning." "Surely had a good time." "I'll say we did." "Good night, everybody. Boy! I'm sure tired."

And Children's Day at the State Fair for Fowler Home kiddies is over and they troop away to dream of the joys of the day, or to wrestle with a mighty monster with a hamburger for a head, or sleep the dreamless sleep of tired, healthy young Americans.

Church Erection Honor List

SINCE June 30, 1927, eight churches have repaid their loans, some by making heroic sacrifices and others by borrowing the money locally. Each of these churches has done a real piece of missionary work, in that the repayment of a loan enables the department to assist some other church that it could not otherwise help.

Birmingham, Alabama, 11th Street (Colored)	$ 2,500
San Dimas, California	7,500
Topeka, Kansas, (West Side)	8,000
Walnut Springs, Texas	1,500
McAllen, Texas	7,500
Arlington, Texas	4,400
Anniston, Alabama	5,000
Middletown, Ohio	17,500
Total	$53,900

How Far Can You See?

(*Continued from page* 51.)

promising boy turned away? I know u would tell me to keep him. You would y, "We will get the funds for him some ay." Oh, I wish you would. One grocer id to me as I was returning to India, d I am sure he was in earnest, "Whatver you do, do not send any of those boys vay." But I had to disobey him. He d not send money to keep them. So ere was nothing else to do. Fifty dolrs will support one of these orphan boys r a year! Can we count on your society support one so that we will not have to rn them away?

You know this work at Damoh has alays been thought of, as the work of the hristian Endeavorers at home. I was a ember of a society in Hutchinson Kanas, in Lincoln Nebraska and in Indianapdis. I am proud of Christian Endeavorrs. I am glad for the training and vision hat I got out of Christian Endeavor. low far can you see? Can you see 12,000 iles? Is your vision a Christian Enleavor vision which goes right around the orld or is it a shortsighted outlook that ees only to the corner drug store?

He Prayed for His Parents

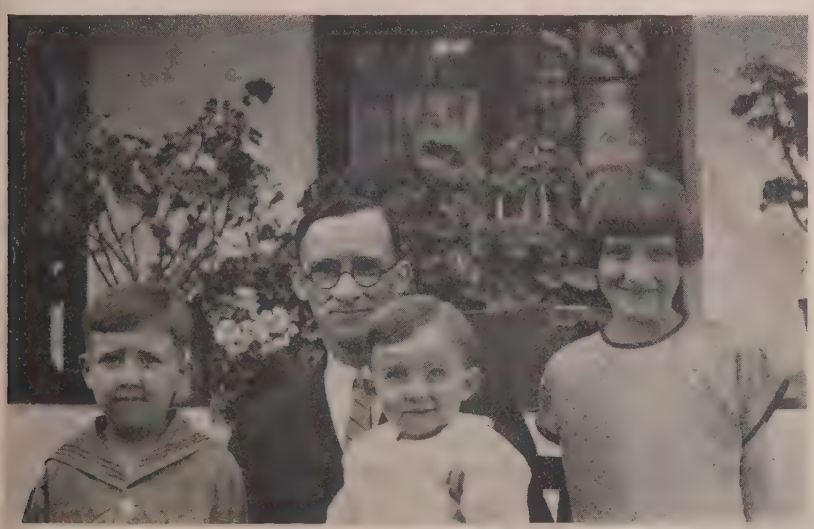
By George E. Miller

HE HAD come home from Damoh Boarding, buoyant, happy, full of xpectations for a joyous vacation; but he evening was one of shame and chatrin. His parents, crude villagers and ecent converts, had been quarreling and ighting bitterly, and, though little conerned over matters spiritual, were ready or a compromise.

They had been called before the misionaries for prayer and instruction, and he lad had come with them. The year n Damoh had done much for him. He vas a Christian. He believed in prayer. He believed in something better for his arents and for himself. So there, in that little group, he took his turn and prayed for his parents, prayed that they might lead a better life, that they might be saved from quarrels.

Are such prayers answered? Yes, if the rest of us help to find the answer. God answers nothing which man can answer for himself. Are we who are over here doing our share in getting the answer to this lad's prayer? Are you in the homeland doing your share? I know of no more pertinent question than this. In so far as you fail to get our missionaries back to us, just so far do you fail to bring answer to prayers. Giving for missions is the greatest answer to prayer ever known.

Damoh, C. P., India.



F. E. Harner of India, and his three children, Robert Ray, five and one-half years, Donald Frank, three years and Ruth May, aged eight, in front of their home in Bilaspur

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"And Now We're at Home"

By Marie Grainger

Mrs. Grainger, one of our younger missionaries, writes from her new home in Bayamon, Porto Rico

WE SURELY were excited on the morning that we were to see our promised land. In the gray of the morning we were straining our eyes for the first glimpse of land.

We felt like Columbus when we saw the dark masses looming up in the mist. And when the sun rose we saw through the steaming mist a veritable Eden. Rampant growth—everything green, green, green—little peninsulas covered with stately royal palms; old Spanish ramparts; then the city of San Juan; and closer the crowds on the docks, and the black diving boys. We finally landed, and some one asked us if we were the new missionaries. Nearly all the missionaries had made the trips from their homes to meet us; and before the day they had all gotten to town to meet us. There is certainly a wonderful fellowship among the missionaries here. They just assumed that we would be nice and took us into the family from the first. As our freight had not come yet, they would not let us come to Old Kentucky Home, but made us visit each family, thus becoming better acquainted with them and learning some thing about the whole field. In visiting the little country churches, we tried to make our speeches in Spanish from the start. The first ones were very short, accompanied by much palpitation of the heart.

Finally the day arrived when we were to see our home. We came winding through the hills and stopped at a little gate beside a small white chapel. And looking up through the pasture we saw the warmest-hearted little white and green house! The missionaries had had it painted for a surprise. There is such glorious scenery from all of its shuttered windows and verandas. On the west we have a stately river flowing off into a canyon. On the north the pasture rolls down to a bank of almond trees and cocoanut palms. And beyond, there are two mountains shaped like elephants —Big Jumbo and Little Jumbo.

On the east, the hills roll off into the back country.

Men brought our freight boxes up the hill on their heads. All of our pretty things from home arrived first. Our furniture didn't arrive for several weeks. But we had great fun eating off of a Chinese tea set, cleaning house, painting the inside, and killing huge spiders.

The neighboring farmers were surely good to us. They were so glad to find that we could speak a little Spanish. A steady stream of odd little presents kept coming in—hot baked sweet potatoes, strange vegetables and fruits, roses, etc. One man brought a dozen rose bushes down on his back and set them out for us. Then we found a row of tomato plants planted for us. We couldn't help but love these folks; the are poor but insist on sharing with o what they have.

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The National, State, and Local Tuberculosis Associations of the United States

Temperance Instruction

THE National Education Associatio at its annual meeting at Seatt adopted the following resolution:

"We recommend that the program physical and health education already pr vided in many centers be extended to of the schools of the nation. In the d velopment of this program, we urge th re-emphasis be given to the teaching of t evil effects of narcotic drugs and of coholic beverages."

Scientific temperance instruction is n a dead issue. These resolutions should placed before each superintendent schools, teacher and school board of t United States, with the earnest reque that adequate courses of study on t subject, textbooks, and other helps placed at the disposal of all teachers wi the requirement that well graded up-t date instruction be given.

Various Nationalities

By Hugh J. Williams

—*Hugh J. Williams*

ome of the Tennis Players of the Cole-io Internacional, Asuncion, Paraguay. eft to right, Romeo Favero, born in razil of Italian parents; Guillermo Doer-ier, born in Argentina, grandson of Hol-and Dutch and German people; Juan allverdu, son of Spanish parents; and Tito Oddone, of Italian descent.

COLEGIO Internacional, has students of various nationalities. There are many of Italian descent, and in addition Argentines, Brazilians, Swedish, Swiss, Danish, English, and a Czechoslovakian boy. They all have a very good time together. This year Mr. Hopper and Mr. Williams have been encouraging tennis among the boys as Miss Binns has among the girls, and many of the students have become very expert in the game. The school has two good courts, and they are kept busy during the recreation hours of every day. The students also play soccer, baseball, volley ball and end ball. Our aim is to promote clean athletics and through that to help the students grow in good health, fair play, courtesy and team work.

Asuncion, Paraguay.

The Initial Gift to the Initial Reserve Fund for the Proposed Pension Plan

HERE is another expression of the growing interest in the proposed pension plan. The correspondence with this widow of a minister tells its own story.

Indianapolis, Indiana
October 10, 1927

My dear Secretary:

Many things in the work of the Master I am interested in, but since I was a minister's wife for 44 years and know something of the struggle that ministers as a rule have, and the battles they fight that no one perhaps but God and the wife know, I am especially interested just now in the pension movement that is before the church.

I wonder if I might start this fund by a gift of $500? Would it be best to give it in memory of my husband who has been gone for ten years? I am the widow of a soldier of the Civil War and the mother of five devoted children.

Yours in the Master's service,

MRS. T. J. CLARK.

Indianapolis, Indiana
October 23, 1927

My dear Mrs. Clark:

I hasten to tell you how much you encourage us in the great and important task we face. We shall be glad to receive the amount and place your name among the early donors in honor of your husband.

Your offer is typical of the widespread interest and will be an incentive to many others. You have done a gracious thing.

Yours sincerely,

The Commission on the Ministry.
F. E. SMITH, Secretary.

Bloomington, Indiana
October 28, 1927

My dear Brother Smith:

Enclosed please find check for $500 to be applied on the fund for ministerial pensions as has been planned. It may be some time before the fund is raised but my mite can be put on interest until that time.

I will be glad to feel that this small offering may be used to honor the King and my husband, and serve those who have given so much of their lives to the cause of Christ in preaching the gospel.

Perhaps no one knows of the battles fought by these men, through the long night watches, better than the one who walks by his side down through the years. It is only right that the soldiers who fight for their native land should be rewarded. If so, why not those who fight the battles unseen by men? I am glad the Lord has blessed me so that I can give this sum for this cause in his name.

Yours in His name and cause,

MRS. T. J. CLARK.

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Winning the Villages

By Wilhelmina Smith Jaggard

DURING the first few months of this year we had had an interesting ingathering of converts from the nearby *chefferie* of Bongale. This is a series of six villages, separated by stretches of forest and swamp and under the authority of one native chief who is quite friendly to the mission. We have long sent practice teachers to conduct day school at the chief's place, and delegated evangelists in training or other Christians to hold service there on Sunday afternoons. We often spin out to these services on our wheels. Men have been coming from these villages to confess Christ since 1908 and there are few but old men left in the villages who have not confessed Christ. The boys had come to the mission school and been conquered, going back to draw others. Some are still with us as workers, some are teaching, and some are living at home. Far too many have backslidden, to be sure, and perhaps they helped to keep the women from seeing the light for such a long time. I think the seed just grew slowly in their superstitious and sin-hardened hearts, and at last our local pastor, Paul Eala, through a vigorous campaign among the older people and women brought in group after group as inquirers, who showed that the fruit was coming at last. During the first few months of the year seventy-five people from these little villages, having a total population which I would guess roughly at 800, came to be baptized at Monieka and returned to praise their Savior in their village homes. Many are old women going back to harems to witness among their sister wives for him who alone can save them from the awful lives these women lead. Not a few are mothers of stalwart Christian workers or evangelists who have long been carrying the Good News afar, and praying for the dear ones at home while they did so.

Monieka, Africa.

Batang Doctor Busy

Dr. Norton H. Bare, Batang, West China, reports for the month of July, 798 dispensary treatments, six hospital cases and three operations. In four months only one case of relapsing fever had developed.

Pronunciation of Foreign Words

ă is to be pronounced as ă in hăt.
ā as ä in ärm.
ai as ai in kaiser.
au as au in kraut.
bh as bh in clubhouse.
dh as dh in roadhouse.
ĕ as ĕ in mĕt.
ē as ē in thēy.
ē as ē in hēr.
gh as gh in doghouse.
h is always sounded, even when final.
ĭ as ĭ in pĭn.
ī as ī in machīne.
kh as kh in buckhouse.
mp as mp in damper.
ō as ō in tōne.
ŏ as ŏ in tŏn.
ts as ts in catsup.
ŭ as ŭ in bŭt.
û as û in fûll.
ū as ū in rūde.
ü like German ü.

In accenting Tibetan, Chinese and Japanese, each syllable must be treated as a separate word.

Africa

Bolenge—Bŏ lĕn gĕ
Bongale—Bŏn gä le
Eala—E ä la
Monieka—Mōn yē ka
Wema—Wē ma

India

Agra—Äg rä
Damoh—Dŭ mō
Kotmi—Kŏt mī
Nepal—Nĭ päl
Rabindranath Tagore—Rä bīn drā năth Ta gōre
Rath—Rät

Japan

Asakasa—A sä kä sä
Imamura—I mä mū rä
Kyoto—Ky ō tō
Osaka—Ō sä kä
Sendai—Sĕn dai
Shibusawa—Shī bū sä wä
Souki—Soū kī
Tokyo—Tōk yō
Toyozo Nakarai—Tō yō zō Nä kä rai

Latin America

Aguascalientes—A wäs käl yĕn tĕs
Asuncion—As ūn sī ōn
Colegio Morelos—Cō lē hī ō Mō rē lŏs
Internacional—In tĕr nä theo nal′
San Luis Potosi—Săn Lū īs Pō tō sī
Tuason—Tū ē sōn

Philippine Islands

Baguio—Bä gī ō
Gastambide—Găs täm bī de

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Good News from Manila

AT a recent meeting of the Board of Trustees of the Union Theological Seminary, Manila, Philippine Islands, some interesting statistics were given regarding the various departments for the school year which is just closed. In the college-seminary departments, the increase in enrollment this year over last year is more than 40 per cent. This is the first year that a full four-year college course leading to the degree of Bachelor of Philosophy has been offered.

For the high school department the report is as follows:

Attendance	Boys	Girls
Day	118	98
Night	165	11
Grand Total	283	109

Church Membership:

Presbyterians	66
Methodists	38
Congregationalist	1
Disciples	19
United Brethren	13
Baptists	5
Zamaristas	2
United Church	2
Union Church	4
Christian Missionary Alliance	1
Catholics	237
Aglipayanos	2
Buddhists	4
Total number of Catholics (including Aglipayanos)	239
Total number of Protestants (all denominations)	151

The above totals regarding church membership were materially changed during the last three months of the school year. Early in January a special week of prayer was held in both the day and night departments of the high school, Dr. F. C. Laubach giving the addresses to the day students, and Mrs. H. H. Steinmetz to the night students. Senator Camilo Osias spoke at one of the meetings. There were 106 decisions for the Christian life. Of this number, seventy-five have already united with various churches and the others are making a careful study of what is involved in church membership before affiliating with any local congregati Therefore, the totals as they stand at t close of the school year are:

Catholics (including Aglipayanos)	1
Protestants	2

There are twenty-eight high school st dents planning to go into definite Chr tian work. Of the eighty college and se inary students, fifty-four are prepari for the ministry, fifteen for the teachi profession, and five for other forms religious service.

On the teaching staff of the high sch department there are fifteen Filipin three missionaries, and two other Am icans, a total of twenty.

The Missionary Register

Missionaries Arriving on Furlough

Mr. and Mrs. G. E. Eccles, Africa, November 3, 1927.
Mr. and Mrs. H. Gray Russell, Africa, November 3, 1927.
Mr. and Mrs. Russell Morse, Tibet, New York, November 7, 1927.
Lucile Ford, Stella Franklin and Josepha Franklin, India, New York, December 6, S.S. Baltic, White Star Line.
Laura Lynne Major, Grace Tedford, China, San Francisco, December 1, 1927, S.S. Jefferson.

Death

George Lorraine, son of Mr. and Mrs. G. E. Eccles, Africa, at sea, October 13, 1927. Age fourteen months.

Receipts for Four Months Ending October 31, 1927

United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches	$ 62,863.21	$ 544.75*	$ 3,653.98	$ 1,778.53*
Sunday Schools	15,855.65	1,183.37	453.65	145.15
Christian Endeavor Societies	1,122.32	696.50*	198.62	157.62
Woman's Missionary Societies	74,907.23	4,659.68*	2,958.30	1,896.55
Circles	5,283.43	296.01*	50.00	50.00
Triangle Clubs	788.74	27.01*	14.50	14.50
Children's Organizations	1,510.94	117.93		
Individuals	9,183.63	822.14*	13,665.08	1,662.54
Bequests	13,193.47	10,986.37	3,710.00	1,335.00
Interest (U. C. M. S.)	18,672.95	2,978.81*		
Interest (Old Societies)	12,158.77	1,645.85		
Receipts from Old Societies	18,141.08	6,676.34	26,176.60	14,672.22
Home Missions Institutions	15,590.56	14,487.33*		
Benevolent Institutions	24,488.08	7,971.25	90.69	357.69*
Annuities			36,600.00	8,100.00
World Call Subscriptions and Advertising	15,024.04	2,545.54*		
King's Builders	1,187.33	164.37*		
Christian Plea Subscriptions and Gifts	830.25	830.25		
Literature	14,517.95	974.85*		
Miscellaneous	17,267.38	4,190.83	2,430.55	39,147.98*
	$322,587.01	$ 5,405.20	$90,001.97	$13,250.62*

Board of Education Receipts for Three Months Ending September 30, 1927

Churches	$ 9,990.53	$ 3,529.64
Sunday Schools		
Individuals		
Endowment Crusades	298.49	5,310.30*
Miscellaneous		
	$10,289.02	$1,780.66*

Board of Temperance and Social Welfare

Churches	$ 468.82	$ 332.93

*Decrease

United Christian Missionary Society Directory Home Institutions

Homes for Children

Child Saving Institute, 42nd & Jackson, Omaha, Neb.
Christian Orphans' Home, 2951 N. Euclid Ave., St. Louis, Mo.
Cleveland Christian Home, 11401 Lorain Ave., Cleveland, O.
Colorado Christian Home, 29th Street & Tennyson Ave., Denver, Colo.
Juliette Fowler Home, 200 Fulton Street, Dallas, Tex.
Southern Christian Home, 176 Cleburne Ave., Atlanta, Ga.

Homes for Aged

California Christian Home (Massie Home), R. F. D. # 2, Box 941, San Gabriel, Cal.
Christian Old People's Home, 873 Grove St., Jacksonville, Ill.
Emily E. Flinn Home, 615 West 12th St., Marion, Ind.
Florida Christian Home, Murray Hill, Jacksonville, Fla.
Northwestern Christian Home, Walla Walla, Wash.
Sarah Harwood Hall, Junius Heights, Dallas, Tex.

Mountain Schools

Hazel Green Academy, Hazel Green, Ky.
Livingston Academy, Livingston, Tenn.

Negro Schools

Central Christian Institute, Huber's Station, Shepherdsville, Ky., R. R. No. 2.
Jarvis Christian Institution, Hawkins, Tex.
Piedmont Christian Institute, Martinsville, Va.
Southern Christian Institute, Edwards, Miss.

Other Institutions

Broadway Christian Church and Community House, Broadway & Engel, Cleveland.
Brotherhood House, 1080 W. 14th St., Chicago, Ill.
Disciples Community House, 147 Second Ave., New York, N. Y.
Flanner House (Negro), 806 N. West St., Indianapolis, Ind.
Japanese Christian Institute, 936 Wall St., Los Angeles, Cal.
Mexican Christian Institute, 1000 S. San Jacinto St., San Antonio, Tex.
Valparaiso Christian Hospital, Valparaiso, Ind.
Yakima Indian Christian Mission, White Swan, Wash.

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Working for Temperance

S. H. Barlett of Kingston, Jamaica is chairman of a permanently organized committee to secure better temperance legislation in the Island.

The Last Page

FAITH without works will not take you far. In his new novel, *Cheat the Boys,* Eden Phillpotts tells of a boy of ten whose father had given him a little plot of ground to cultivate as his very own. The boy says:

"After the ground was mine, I went out and knelt down in the middle of it and thanked God for the gift and asked him to bless it and make it yield the fruits of the earth after their seasons; and then my father called me and wanted to know what I was playing at.

"I told him it weren't no game, and explained; and he said, 'Well, Paul, what you have got to do be this: You mustn't drag God into it yet a while. First you'll cleanse off the weeds; then you'll trench two feet deep all over; then you'll dig in a barrow of stable manure, which you can gather off the roads yourself; and then you'll plant your seeds and dust 'em over with soot; then you'll watch the seedlings and fight for 'em against birds and vermin, and thin out in due season; and then you'll tend and water and watch, and be quick to slay an enemy, and fight for the life of each young cabbage as if it were your own; and then—then, Paul, you can ask God to be on your side also.

"'Work and watching,' said my father, 'did ought to come first and prayer afterward. First, you've got to do your very best and cleverest, and then go afore God when your part be done. But there's a lot of people put all their strength into prayer, while they scamp the work, or else pay others to do what they should be doing; and the prayer of such people falls on a stone-deaf God, in my opinion.'"

Of course, there is such a thing as works without faith, too, which is equally disastrous.

The drudge may fret and tinker
Or labor with lusty blows,
But back of him stands the thinker,
The clear-eyed man who knows.
Might of the roaring boiler,
Force of the engine's thrust,
Strength of the sweating toiler,
Greatly in thee we trust.
But back of them stands the schemer,
The thinker who drives things through.
Back of the job—the dreamer,
Who makes the dream come true.

It would be interesting to know to what degree the two elements were blended in the people whose names are on the roster of the famous; especially in those whose contribution to the world was made while they were still young and their temperaments not yet stabilized. Several compilations have been made lately of the achievements of young people of other generations; go over the following and see if, in your judgment, any of them lacked faith—in themselves or in God—or the inclination to work:

Alexander had conquered the known world and was dead at thirty.

Charlemagne was master of France and Germany at thirty.

James Fox was Lord of the Admiralty and a thorn in the side of George III at twenty-one.

William Pitt became Chancellor of the Exchequer at twenty-three, and Prime Minister at twenty-four.

Charles Dickens was twenty-four when he began "Pickwick Papers" and twenty-five when he wrote "Oliver Twist."

Poe was doing some of his best work at twenty-five.

Balzac wrote seventy-nine novels between the ages of thirty and forty-three.

James Bryce had written "The Holy Roman Empire" at twenty-six.

Benjamin Franklin had written "Poor Richard's Almanac" at the same age.

Spinoza was a notable person at twenty-four, and was a great philosopher at thirty-three.

David Hume at twenty-six had shocked all Christendom with his highly heretical "Treatise on Human Nature."

Ruskin wrote "Modern Painters" at twenty-four.

Stevenson had completed "Treasure Island" at thirty-three.

Martin Luther was twenty-nine when he wrote the manifesto that led to the Reformation.

John Calvin was twenty-six when he wrote "The Institutes of Theology."

Patrick Henry was twenty-seven when he made his speech against the Stamp Act.

Thomas Jefferson was thirty-three when he drafted the Declaration of Independence.

Alexander Hamilton was aide-de-camp of Washington at twenty, and at thirty-two first Secretary of the Treasury.

Danton, probably the greatest figure in the French Revolution, was thirty when it began and thirty-five when he was beheaded.

Keats, Shelley and Byron, as everyone knows, were dead at twenty-five, thirty, and thirty-six respectively.

Sheridan wrote "The School for Scandal" at twenty-seven.

Shakespeare had completed ten of his greatest plays at thirty-two.

Newton formulated the law of gravitation at twenty-four.

McCormick and Westinghouse were twenty-three when they invented the reaper and airbrake respectively.

Michelangelo did his statue of David twenty-six.

The list could be made much longer. is also interesting to know that an i posing list can be made of men who not achieve distinction or find their pro work until they had passed forty.

There is no deadline in achievement l it pays to start young.

A correspondent of the *Morning Po* London, says:

"I suggest that the time is ripe n for an entirely different policy in t church, and for a leader with the gi of a great reformer rather than the gra of a great referee."

The new English hymnal, just o *Songs of Praise,* has included in its pag that famous missionary battle cry, *Fr Greenland's Icy Mountains,* somewhat vised. Instead of entirely deleting t stanza in the hymn that has been for ma years under severe criticism, only one wo was changed. *The Christian Century* say "It left the spicy breezes blowing, a man as vile as ever. But where Bish Heber (the author) named Ceylon (Br ish territory) as the habitat of man this reprehensible condition, this new En lish hymnal, alive to the necessity of p serving the peace within the British e pire, has deleted Ceylon and put Java its place! Just what the comments the Dutch, who rule Java, will be it impossible to forecast."

As a result of which the whole world laughing at the English. How much tro ble we bring on ourselves by trying slip out from under it! We are remind of the old childhood poem which is ju as applicable to many of our present d situations:

What's the matter with you—ain't
always been your friend?
Ain't I been a pardner to you? All m
pennies don't I spend
In gettin' nice things for you? Don
I give you lots of cake?
Say, stummick, what's the matter that yo
had to go an' ache?

There's a winter nip in the air as w write the last lines for the last pag The Shop-Across-the-Street is gaily wa ing its Thanksgiving dress at us, a li tle surprised that we look like Christma so early. Naturally we would; we fe we're about ready to sprout holly. Fo a month now we've been living with th Christmas-Benevolence-Woman's Wor number, and as we turn out the editori light and send the child to bed, we woul pass on a last great big Christmas-B nevolence-Woman's Work thought, e pressed for us by John Masefield:

He who gives a child a treat
Makes joy-bells ring in Heaven's street
And he who gives a child a home
Builds palaces in Kingdom come.